

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. VII

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Object

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

Confirmation Appointments for January and February, 1919

January 5. Second Sunday after Christmas

A. M. PHILADELPHIA—St. Barnabas' Church, Kensington,
The Bishop
Evg. PHILADELPHIA—Church of the Good Shepherd, Kensington
The Bishop
P. M. PHILADELPHIA—Church of St. James the Less,
The Bishop Suffragan

January 8. Wednesday

Evg. PHILADELPHIA—St. Augustine's Church The Bishop

January 12. First Sunday after Epiphany

Evg. PHILADELPHIA—St. John Chrysostom's Church,
The Bishop
A. M. PHILADELPHIA—St. Mary's Chapel,
The Bishop Suffragan
Evg. PHILADELPHIA—St. Clement's Church,
The Bishop Suffragan

January 15. Wednesday

Evg. PHILADELPHIA—Church of the Messiah, Port Richmond,
The Bishop

January 17. Friday

Evg. PHILADELPHIA—St. George's Church, West,
The Bishop Suffragan

January 19. Second Sunday after Epiphany

A. M. PHILADELPHIA—St. Simeon's Church The Bishop
Evg. PHILADELPHIA—St. Luke's Church, Kensington,
The Bishop
A. M. PHILADELPHIA—Emmanuel Church, Kensington,
The Bishop Suffragan
P. M. PHILADELPHIA—St. Sauveur's Church,
The Bishop Suffragan

January 22. Wednesday

Evg. PHILADELPHIA—St. Stephen's Church The Bishop

January 24. Friday

Evg. PHILADELPHIA—St. Thomas's Church,
The Bishop Suffragan

January 26. Third Sunday after Epiphany

A. M. PHILADELPHIA—Church of the Incarnation . . . The Bishop
Evg. PHILADELPHIA—St. Matthias's Church The Bishop

January 31. Friday

Evg. PHILADELPHIA—L'Emmanuel Church,
The Bishop Suffragan

February 2. Fourth Sunday after Epiphany

A. M. PHILADELPHIA—St. Michael's Chapel The Bishop
Evg. PHILADELPHIA—Phillips Brooks Memorial . . . The Bishop
A. M. CHESTER—St. Luke's Church The Bishop Suffragan
P. M. CHESTER—St. Mary's Church The Bishop Suffragan

February 7. Friday

Evg. PHILADELPHIA—Holy Comforter Church, West,
The Bishop Suffragan

February 9. Fifth Sunday after Epiphany

Evg. PHILADELPHIA—Church of the Crucifixion . . . The Bishop
A. M. PHILADELPHIA—Church of the Saviour,
The Bishop Suffragan
Evg. PHILADELPHIA—Prince of Peace Chapel,
The Bishop Suffragan

February 12. Wednesday

Evg. PHILADELPHIA—All Saints' Church, Moyamensing,
The Bishop

February 16. Septuagesima Sunday

A. M. PHILADELPHIA—St. Paul's Memorial The Bishop
Evg. PHILADELPHIA—Holy Communion Memorial,
The Bishop
A. M. PHILADELPHIA—Gloria Dei Church,
The Bishop Suffragan
P. M. PHILADELPHIA—St. Mary and St. Philip's Church,
The Bishop Suffragan

February 19. Wednesday

Evg. PHILADELPHIA—Holy Comforter Memorial . . . The Bishop

February 21. Friday

Evg. PHILADELPHIA—Church of the Transfiguration,
The Bishop Suffragan

February 23. Sexagesima Sunday

A. M. PHILADELPHIA—Church of the Redemption . . . The Bishop
Evg. PHILADELPHIA—Calvary Church The Bishop
A. M. PHILADELPHIA—St. James's Church, Kingsessing,
The Bishop Suffragan
Evg. PHILADELPHIA—St. Titus's Church, Elmwood,
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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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Plenty of Soldiers, But No Army

In Baptism a child or person is signed with the sign of the Cross in token that he shall fight as a faithful soldier of Christ until his life's end. This is so familiar as to be trite, and somewhat wearisome. Yet it is just in the case of some of the most familiar truths that we miss many of their deeper meanings. Take this very idea of the Christian as a soldier. There is no room for difference of opinion about it; it means that the Christian must be a fighter all his life. But how does a secular soldier fight? Does he fight alone? Seldom, or never. Does he fight under orders given by himself to himself only? Never. Does he "carry on" without regard as to how his fighting might be linked up with the efforts of other soldiers on the same side? Never in an army that wins victories. But now take the Christian soldier; does he not generally look upon his conflict with evil as a purely personal one, a sort of duel, or, at most, like patrol meeting patrol in No Man's Land? Does he not look only to himself for orders, and fight only when and how he pleases, and without regard to how he might strengthen others? Undoubtedly that is just how he fights, and that is how, and how only, he thinks he should be expected to fight.

This being the case, must not the Devil fairly grin when he observes a lot of self-commanded soldiers of Christ singing:

**Why
Satin Grins**

"Like a mighty army,
Moves the Church of God?"

For that is precisely how the Church does *not* move, and precisely why it is not more mighty and does not move as fast as it might. *There is nothing resembling an army about it.* The regiments—the parishes—remain in the places of their mobilization; they refuse, in many cases, to be transported overseas to fight. Their rectors, or their vestries, or both together, are their only commander-in-chief. No general orders from any source are treated as having any binding

force unless the regiments or their officers think well of them. Each unit determines for itself the most important point for it to attack. Some are well munitioned and fed, and others are only poorly so. A suggestion that the resources ought to be shared, that the strong should help bear the infirmities of the weak is likely to be regarded by the strong as an imposition. "Like a mighty army" expresses what ought to be, not what is. There is no resemblance to an army, only scattered, unco-ordinated groups between which no "liaison" has been established. Even the groups themselves are composed for the most part of individual warriors bent only on saving their own souls. If it *were* at all like an army it would be mighty.

The above thoughts have not been suggested entirely by the coming Every Member Campaign, although one of the chief purposes of that movement is to co-ordinate the soldiery of the Church, but chiefly by a contemplation of the attitude of the average clergyman and layman towards efforts to bring home to them the ideal of the solidarity of the Church, and to influence them to discharge the obligations resulting from it. The writer speaks as one who has been an average layman and clergyman in that respect. He is not a bishop, or the son of a bishop, but just one of those numerous "franc tireurs" of whom the Church is mostly composed, who instinctively assume an air of annoyance when someone somewhere calls upon them to co-ordinate their fighting, to lend assistance to other units, to share their munitions with those whose stock is low. We wish we could be left alone, to fight as we think best. We object to having all sorts of projects "wished on" us. Yet we are wrong. Our position is indefensible, and, so long as it is widely held it prevents the Church moving like an army. The men who come back would quickly tell us what would

**The
Average
Attitude**

happen to real soldiers who obeyed no orders but those they gave themselves.

Moreover, the mutual helpfulness of the men at the front should utterly shame the sheer self-centredness

**Let Our
Soldiers
Teach Us**

which we camouflage under the name of Parochialism. A chaplain writes: "Almost without exception every man in our detachment is willing to place himself at a disadvantage in order that he may help the other fellow. Selfishness is hardly known. The spirit is to help the other fellow always." If that were always the spirit in the Church army there would never be clergymen or parishes indifferent to the obligations of the apportionments. It is said that while the war was going on in Italy and in Servia various detachments of Italians and Servians who had been cut off in the mountains were kept alive and able to defend themselves by supplies regularly brought to them by aviators. Quite similar is the position of those who are fighting evil in out-of-the-way places here and in heathen lands. If *our* dispositions were always to help the other fellow fight his fight they would never be in doubt, as they are today, whether they could rely on us for food and munitions.

But if the Church is not an army, or hardly even like one in any respect except that of being made up

**What is
Needed**

of soldiers, how may we conceive of its becoming one? Some think that the remedy is to be found in giving those at the top more power, power to discipline the recalcitrant and the indifferent. The writer is not at all convinced that that is the way to make the individualistic soldiers of Christ into a Church army. Even in secular affairs, even in time of war, power in the hands of rulers or commanders is an overrated thing, it is not all that it appears to be. Germany counted on power—the power to control millions of men and women and to absolutely command their services—as the irresistible force with which she would conquer the world. But she was mistaken in her calculations, she was held, and finally utterly defeated by less perfectly disciplined armies made up of men fighting for ideals and from a sense of duty. Of course they were under strict discipline and control, but they submitted to this with a ready mind because they knew it was necessary for the attainment of the objects to which they had dedicated their lives. Unless their hearts had been in the struggle the attempt to exercise power over them would not have accomplished anything useful. We do need more power for Bishops and Conventions, but before more power is given to anyone those who are to live and work under it must first be convinced that such increase is indispensable for the accomplishment of the objects they hold dear. As things are now, power and responsibility are nowhere lodged in the same bodies in the Church. Bishops and Conventions have great responsibilities but almost no power. In this they very much resemble the position of the President and Congress under the Articles of Con-

federation, the form of Government in this country before the adoption of the present Constitution, under which the several States might be requested to do various things, but could not be compelled to do anything. Clergymen and vestries have power, at least to refuse to do anything they may be called upon to do, but there is no way of making them realize their responsibility for the results to the whole Church that follow from such refusals. The change that must come before the Church can become an army must be a *spiritual* one in the hearts and minds of Christians. It cannot be brought about by mere changes in methods or machinery. And because it must be a spiritual process, we can *pray* for its coming, whereas we could not pray that Bishops and Conventions be given more power! When Christian people realize that the Church is an army, with a common foe to be met and overcome by common action, and that their life task is not merely to resist the Devil themselves but to *help every one everywhere else* do so they will not need coercion or discipline, but will be eager to know what the Church would have them do in it.

That the majority should decide what tasks a country or an organization should undertake, and that the

**"Soldiers'
Councils"**

defeated minority must also do their part in the undertaking which has been decided upon are accepted and fundamental principles in democratically organized nations and societies. Only in the Church do they seem to be forgotten or disregarded. The constituted authorities or committees formulate plans and submit them to representative legislative bodies, which approve them. Thereupon many of those who approved them, or at least did not raise their voices in disapproval go back to their parishes fully resolved to give the projects little or no help. If they felt that they would *have* to help there might be more intelligent discussion before the adoption of some undertakings. Some years ago an able clergyman in another diocese said: "The apportionment on my parish never worries me; I never give it a thought." And, of course, his parish never paid its apportionment. A Convention makes a specific request of all vestries in the diocese, the convention itself being made up of clergymen and representatives from every vestry. Many vestries ignore the request; some actually decide to pay no attention to it. *Are we in Russia?* Is there not a striking resemblance to the soldiers on the Russian front, who appointed a committee to decide whether orders from headquarters should or should not be obeyed? Why should parishes seek union with the Convention only to treat its actions with contempt?

Practically everything that the Church undertakes to do is dependent upon voluntary giving on the part of its members. Such giving depends upon interest and impulse, and to create the one and stir the other we consent to

**Are Duties
Voluntary**

Missionary Bishops leaving their fields to come east. Is not the whole idea an erroneous one? If membership in the Church is like membership in any other organization, or like citizenship in any civilized country, it involves obligations as certainly as it confers privileges, and therefore giving to the work of the Church is only the doing of our duty, and when we have given we should say, "We are unprofitable servants, we have only done what it was our duty to do." The Church will move as an army when Christian soldiers conceive of their relation to the Church more as actual soldiers are taught to conceive of their obligations to the Army. During the last two years some millions of our men have enlisted in the armed forces of the United States, and in their certificates of enlistment it is said of them that they are "to carefully and diligently discharge the duties of their grades by doing and performing all manner of things belonging thereto, and are to observe and follow such orders and directions, from time to time, as they shall receive, according to the rules and discipline of war." Surely nothing less is to be expected from those who, by Baptism, are enlisted in the Army of the Son of God, when He goes forth to war.



The Church and the State

When Bishop Brewer first suggested the Apportionment system for bringing home to dioceses and parishes their responsibility to contribute to the missionary work of the Church there was considerable opposition from those who contended that such a plan destroyed voluntary giving, because it practically told men what they ought to give and would be expected to give, if they intended to do their share of a common undertaking. And while few would care to deny that the system has been a great success, there are still some who are opposed to it "on principle," as they would say. We do not propose to discuss that question, for it is quite evident that the Apportionment system has come to stay until something better is devised. But we are interested in calling attention to the fact that this is a case where the State has followed in the footsteps of the Church by adopting her methods for bringing home community responsibility. The amounts desired to be raised by Liberty Loans, Red Cross "Drives," and similar undertakings have all been apportioned among the several districts and communities precisely as the amounts desired for General and for Diocesan Missions are apportioned among the dioceses, parishes and missions. Of course, buying bonds and subscribing to war charities is voluntary, but because the Government had to get the full amount asked for it did not dare leave it to the uninformed and unsolicited patriotism or generosity of New York, or Philadelphia, or Kalamazoo to decide what it would do, but informed each place definitely of what its share would be, calculating the

same from financial facts about each place, much as our apportionments are calculated. So we have all become familiar with "Quotas," and know that unless our city or town reaches its Quota it gets no "Honor Flag," for it is not considered to have done its duty. And if any are opposed to the system "on principle" they are wisely keeping quiet about it.



"Hast Thou Found Me, O Mine Enemy?"

That is about how the average clergyman or warden feels when he receives the blank for the annual parochial report. He wears, while compiling it, a blank look indeed, and we fear some of the wardens' remarks could only be printed in blanks. But let them remember, if misery desires company, that thousands of army officers during the war have been eating their hearts out doing little more than "paper work," while all the time their desire was to be at the front. Paper work, however irksome, is necessary to efficiency, and often to honesty in the conduct of the affairs of any organization.

It may be well to point out again this year that the accounts of all parishes and missions which amount to more than \$3000 for the year must be audited, either by a certified public accountant, or, if such be not available, by an "accountant bookkeeper in no way connected with the subject matter of the account." He may be a member of the congregation but manifestly may not be a member of the vestry. The Parochial Report, when completed, should be "examined and approved" by the parish auditing committee.

A question having arisen last year as to just what organizations must have their accounts audited as above provided, the Chairman of the "Church Organizations" Joint Commission on Business Methods in the Church gave it out as his opinion that the language of the canon made it necessary for all organizations in any way connected with any parish or mission to have their accounts audited as provided for in the canon. Our own committee on Diocesan Finance has naturally accepted his interpretation. But we respectfully submit that while great weight should always be attached to any opinion expressed by the Bishop of Massachusetts, it nevertheless remains true that his opinion is only an opinion and binds no one. It does not matter now what may have been the intention of the Commission when they introduced the proposed canon into the General Convention, for the meaning of any law passed by a legislative body must be derived solely from the natural meaning of the words of the law.

The canon provides that "all accounts having to do with the receipt and expenditure, or investments of money of all church organizations," shall be audited, etc. The Bishop of Massachusetts says that means *all organizations*

What
Organizations
Included

Apportionment
Justified

connected with any parish or mission of the Church. We think that a forced and unnatural interpretation, and we call attention to the fact that the word church in the canon is spelled with a small "c," whereas the Bishop treats it as if it were spelled with a capital, and thus assumes that it means all organizations in any way connected with what we call the Church. The distinction may seem paltry, but it really goes to the roots of the matter, for wherever the word "Church" is used in the canons as meaning our church it is spelled with a capital. It seems much simpler and more natural to take the words "church organizations" just as they stand—that is, as meaning *organizations which are churches*. Why not? Some such inclusive phrase was needed to cover all organizations conducting public worship under our control. They may be parishes, aided parishes, organized missions, or unorganized missions, or what nots, but if they are doing the *work of churches they are church organizations*, and for that very reason, and not because connected with some church.

On the other hand, the Sunday School, the Woman's Auxiliary, the Brotherhood of St. Andrew, the various guilds are in no sense churches, and cannot be considered *church* organizations, when church is spelled with a small "c," though they are *Church* organizations because for Church people only. We may illustrate the distinction in another way. The Girard Trust Company is a *municipal corporation* in the sense that it is located within a municipality, and not in a rural district. But no one would think of claiming that it is in any way affected by the laws which have been passed regulating "Municipal Corporations," because it is readily perceived that the only municipal corporations intended to be included are those corporations which are actually *municipalities*. We submit that only those organizations which are actually *churches* are included under a canon which deals with "church organizations."

Our diocesan Committee on Finance is composed entirely of laymen, men most admirably fitted by their experience and ability for such a committee. But the average layman knows intimately only the parish to which he belongs, and is apt to think that what would be the best methods for such a parish would be best for all parishes. But what does not follow at all, as one or more clergymen on the committee could explain to the lay members, for most clergymen of mature years have had a liberal education in the matter of parishes, having generally served apprenticeships in the smaller places and worked upwards through the intermediate ones, and they know that plans that would be workable and desirable in parishes where wardens have clerks to whom they can delegate details and bookkeeping would be most unworkable and burdensome in other places. If some members of the Committee on Finance would meet with the Clerical Brotherhood some time

before the next Convention they would be in a better position to suggest legislation that would prove generally acceptable.



Two Items of Interest

Early last month a delegation representing the Philadelphia Committee for Armenian and Syrian Relief, consisting of Bishop Rhinelander as chairman and the Rev. Dr. Yardumian as field secretary, waited by appointment on the Secretary of State in Washington to present a memorial which had been carefully prepared, asking as a matter of simple justice that Armenia be made into an independent State, continuing as long as may be necessary under the protection of the Allies. Mr. Lansing was most cordial and sympathetic, and promised that it would receive most careful attention. Since then the Bishop has received a letter from President Wilson acknowledging receipt of it and promising to do all he can to bring "substantial help" to Armenia.

On Monday, November 25th, the committee of Bishops appointed at the last meeting of the House of Bishops met with the Bishop of New Jersey and the four ministers in charge of congregations in New Brunswick, New Jersey, who are desirous of taking steps towards a closer Christian unity among themselves. The other two Bishops on the committee were those of Bethlehem and Newark. After a most interesting conference for several hours they decided to continue during this winter the union services which were held all through last winter and also to advise the holding of a conference on unity during the winter to which distinguished speakers should be asked to come and lay the matter before the lay members of the congregations.



A Warning

The Bishop of the Diocese should not be held responsible for anything in the CHURCH NEWS that does not appear over or under his own name. It is comparatively seldom that he sees anything else that goes into the paper before it is published, as his time can be used to better advantage than in censoring the CHURCH NEWS. We are constrained to point this out, because some time ago the *Living Church* quoted one of our editorials as if it were written by the Bishop. Fortunately the *Living Church* approved of what it supposed the Bishop of Pennsylvania had written. But if it had disapproved of it and censured our Bishop before the whole United States, how dreadful that would have been! That must be avoided at all hazards. Of course, the Bishop is, indirectly, responsible for each issue of the paper to the extent of having appointed the Editor, but the latter does his work in fear and trembling, knowing that if he violates the trust reposed in him he will naturally just have to sink without leaving a trace.

What
Not Included

Unity
Progress

A
Suggestion

THE CHURCH'S NEW CALL AND OUR EVERY MEMBER CAMPAIGN

By the REV. HORACE WOOD STOWELL

We have arrived at a new point of vision in the church's forward march. The day of sorrow and darkness through which we have just passed, which brought "distress to the nations, with 'perplexity' and caused the hearts of many men to 'fail them for fear, and for looking after those things which are coming on the earth,' has given place to a day of light and better vision, a day for the church to take new account of her responsibility, mission and power. The church is being called. We hear the call plainly; we feel it; we tremble because of it. And yet when we try to answer, we seem uncertain whether the call is for leadership, service or sacrifice. Probably it is for all of these. For surely the day has come for the church's grand strategy and the mobilization of all the forces of God—a day for every company or congregation of Christ to contend earnestly, not for partisan or divisive platforms, but in single devotion and enthusiastic loyalty to the Mission of Christ. We were looking and waiting for peace, but now we are looking "to the blessed issue beyond mere earthly peace, of the restoration of brotherhood among the nations and the enlargement of the Redeemer's Kingdom."

Our Every Member Campaign will be an effort to pave the way for a corporate answer of that call by the congregations of this diocese. Our object shall be not merely to increase missionary offerings, nor to introduce the Duplex Envelope System, nor simply to arouse interest in the missionary fields of the church. These will be natural parts and results of the campaign, but they should be first fruits, not objects; and something much more essential must precede them if they are to be permanent fruits. The real object is to make in every parish a missionary congregation. The essentials of such a congregation are believed to be: first, a zeal for souls, beginning in a home, evangelistic spirit; second, a world-wide outlook, able to comprehend all nations, all sorts and conditions of men; third, a world-wide love, able to sympathize with those who are groping in darkness, wherever they may be, and fourth, a consecration of every member to prayer, service and giving in winning the world for Christ. In the attainment of this object we shall have to think of the word "missionary" in its widest significance. It will suggest to us not anything to be added to the church's life, but something so essentially a part of that life that it can be no

more separated from it than can prayer or sacrament. In short, we shall think of a Missionary Congregation as a congregation converted or won to the Mission of Christ. No longer will it be Christian because made up of those who call themselves or are called Christians; but because in outlook, service and sacrifice, it manifests the Spirit of Christ of Whose Body it is a part.

The plan of the campaign provides a scheme of preparation, divided into Advent, Epiphany and Lenten periods, with the aim of furnishing a basis of study, activity and prayer for each one of those seasons. First of all, there will be the mustering of all parochial forces or organizations, such as the Vestry, Brotherhood of St. Andrew, Daughters of the King and the Woman's Auxiliary. The objects of the Campaign will be explained to them and the importance of their united and whole-hearted co-operation in paving the way for the largest possible congregational participation will be emphasized. Inner Circles of Prayer will be organized in every parish, and times of prayer will be announced and special leaflets of prayer distributed. Prayer will be the life of the undertaking. Preparation will be by prayer, the preaching will be secondary to prayer and at every stage directed and carried on through prayer, and the first effort will be to summon the prayer strength of the entire diocese for effecting a result which shall be entirely spiritual and absolutely in accord with the Church's Divine Mission. How to pray simply, naturally and directly will be the first study of those whose interest and sympathy are in accord with the objects of the campaign and who feel its need. A campaign such as we are planning is related to first things. Material results which follow, should come, as has been said, not as objects aimed for, but as natural consequences of the intensified devotion of those who have caught the vision of the Mission of Christ, and are seeking with all their heart's desire to make an adequate response in sacrifice and giving. From the number of those who manifest first and chief interest in these organizations and groups will be formed the Parish Committee.

It is planned to have as the concluding weeks of the campaign one devoted to the Parish (March 9 to 15), during which services will be conducted in every parish with the object of bringing to the attention of every member the different local needs for service and the opportunities for rendering that service afforded by the various parochial agencies. The next week (March 16 to 22) will be devoted to a study of the

work of the diocese, with services in central points throughout the diocese, and an exhibit of charts which will vividly present diocesan work, needs and opportunities. The Concluding Week (March 23 to 30) will be the week of a great City-wide Missionary Mission to be conducted by the Rev. Robert E. Patton, D. D., and his associates, with addresses and conferences on the world-wide work of the Church. An every-member canvass on the last Sunday of the campaign, March 30, will have as its object the enlistment of every member for prayer, service and giving in winning the world for Christ. The pledge cards will embrace both service and giving and will contain brief questionnaires to help in determining how far the Church is entering into the life, work and homes of the people of the diocese.

If it is objected that this plan offers too small a period of preparation, let it be remembered that the soul fibre of God's people has been tried to the utmost in the world crisis through which we have just passed. The soil is now ready for a new sowing; and, indeed, in some places the time for reaping has come. We are already too far behind the new conditions of our national life. It is believed that the preparation outlined will fit in naturally with the sense of need and change which the people are already feeling. To a large extent this campaign should be a Mission of Restoration: to bring back a freshness which may have become lost in religious devotions; to bring back the sense of the immediate dependence of the child of God upon a Loving Father, and to restore the faith and love of childhood and the sense of kinship and comradeship with a Loving Saviour and Elder Brother. The first and chief appeal, then, will be to the communicants. They must be sought out, in order that the diocese may renew its strength and find its unity. It is believed that a united study of the Mission of Christ as the especial task committed to us will provide the best means of banishing differences and stimulating hearty co-operation. Men are kept small by living and thinking in small circles. The call of the day is for a Great Church which has grown out of the little things which have so hurt our work, and has attained somewhat unto the "measure of the stature of the fullness of Christ"—a Church great in vision, zeal, service and sacrifice. After nearly nineteen hundred years of life we are still hesitating over doing the chief thing committed to us. There is still lack of enthusiasm, lack of sacrifice, lack of courage and lack of funds; but surely we all know there is no lack of need. The realization of "A World Safe for De-

mocracy" has not come even with peace, because it awaits the world conquest of the Church, carrying the evangel of a Saving Christ; and this awaits the rousing of all the Church's battalions. We are aiming here to bring those battalions into a common battle line—united in ideal and purpose; and we believe that new joys, visions and triumphs are in store for this diocese if we are willing to make this preparation for them.

THE EVERY MEMBER CAMPAIGN ORGANIZATION

(1) A PARISH COMMITTEE

Working

through Prayer, in an Inner Circle of those who will meet regularly in groups for the study and practice of prayer; in an observance of the noon minute of prayer; and in an increased use of the Holy Communion as a service of intercession;

through Service, in the distribution of literature and the visiting of homes;

through Song, in informal congregational meetings, under the leadership of those skilled in the direction of community "Sings;"

through Study, in organization and groups, at regular meetings, using the suggested topics;

through Evangelism, in an increased emphasis of the Evening Service, in congregational singing, evangelistic outreach and special addresses.

(II) A DISTRICT COMMITTEE

Working

through an exchange of visits between parishes in congregational meetings and Evening Services; carrying help and encouragement to parishes most in need;

through District and Diocesan Rallies of Vestries, Chapters of the Brotherhood and Branches of the Woman's Auxiliary and Daughters of the King;

through a series of Special Services for the Children in Parish and Central Churches.

(III) AN EXECUTIVE COMMITTEE

Uniting

all of these, and effecting through all a diocesan unity of purpose and aim, merging in the intensive efforts of the concluding weeks.

Organizing the Inner Circle

As a part of the spiritual preparation for the Every Member Campaign, it is suggested that an Inner Circle of Prayer be organized in each parish.

This will consist of those to whom the objects of the campaign make best appeal, and who are willing to give a service which is most valuable in furthering these objects. The Circle may

be organized after one of the regular services of the Church, where perhaps there has been a stirring missionary sermon of strong, personal appeal. After pointing out the needs of such an undertaking as is contemplated in the proposed campaign, remind the people that the success of the campaign will depend almost entirely upon the united prayers and efforts of all the members of every congregation. Then ask for volunteers and organize these into the Inner Circle. A secretary should be chosen and the names of all volunteers enrolled.

It is suggested that the rector will conduct prayer services with the Inner Circle; and thus an excellent opportunity will be provided for instruction in the meaning and practice of prayer. In some cases it may be best for the rector to organize several such Circles in different neighborhoods and delegate the leadership to those of whose qualifications he has knowledge. A daily cycle of prayer will be provided for the use of all members of the circle, and the various prayer leaflets of the Board of Missions are recommended for use in the Prayer Services.

It may be well to assign to members of the Inner Circle a share in the work of visiting the homes of the parish, for the purpose of carrying announcements of the campaign and asking for the prayer support of the different members of the home.

And it may be advisable in some parishes to recruit the Inner Circle membership from among those who are more active in the Brotherhood of St. Andrew, the Daughters of the King and the Woman's Auxiliary.

A PEACE MESSAGE FROM THE JOINT COMMISSION ON SOCIAL SERVICE

In this solemn hour when our dedicated arms have been blessed with success, thoughtful men turn to the future. Civilization is to be saved at the cost of immense sacrifice from the menace of military autocracy; it must also be saved from internal perils, some chronic, some the result of the years just passed. Nor can this salvation be accomplished, save through vigilance and prayer. The church will be discredited unless it brings a distinct contribution to the forces rallying for the protection and enlargement of freedom. Now, if ever, when our souls are purified and our energies braced by a great ordeal, is the opportunity safely and bravely to raise our national life to a higher level of effective justice and good-will.

The Joint Commission on Social Service would summon the church, by which it has been appointed, to uphold those international aims for the

war which presuppose self-restraint on the part of the nation and abstinence from national self-seeking. We believe that history may for once record a struggle waged by a people with purity of purpose and disinterestedness as to the result. May it also record a peace which shall perpetuate the best results of the struggle. The international settlement should be based on no balance of power, however well considered, but on such readjustments as to insure to every people the most favorable conditions for development consistent with the welfare of all. For the conditions which resulted in the great catastrophe no nation is entirely blameless and all may share in repentance. Our penitence may well be crystallized, therefore, in the resolution to secure at any sacrifice a new world order where mutual distrust, imperialistic ambition, exploitation of backward peoples, competition for markets, shall be replaced by international comity and co-operation, such as find fitting expression in a League of Nations to insure the world's peace. Toward securing that result the church should give the hearty co-operation of its influence and effort.

In our dealings with the Central Powers after the war we should be guided by experience with individual wrong-doers. Modern criminology aims rather at reformation than at retribution; punitive measures are increasingly discredited in favor of remedial. We cannot forget the wanton precipitation of this war upon the world, the monstrous wrongs inflicted by the aggressors, their perfidy and plundering, their outlawed methods of warfare and inhuman brutality not only to combatants but even to women and children, or all the atrocities committed on land and sea. In view of all this never has the impulse to demand reprisals and to fall back on the old law—an eye for an eye and a tooth for a tooth—seemed more justifiable; and indeed while war was still raging it appeared to some the only effective policy. Yet the church must not forget the Christian principle of overcoming evil with good. That means something more than any weak sentimentality. To condone wrong is disastrous even to the sinner himself. From the offending powers reparation and restitution must be exacted so far as it shall be possible to repair such wrongs as have been committed. That being assured, the church should stand for a policy which shall liberate the German people from long bondage and tend to their legitimate development.

Behind these international aims of the church may well place its whole

driving force. As regards, on the other hand, internal policies and domestic reconstruction, the Commission would earnestly urge the church at large seriously to study the recent program of the British Labor party, characterized by Bishop Brent as "the one great religious utterance of the war." * The four pillars of this program—the "national minimum": viz., "the securing to every member of the community . . . of all the requisites of healthy life and worthy citizenship; "democratic control of industry;" "a revolution in national finance" in the interest of the less favored classes; and the surplus wealth for the common good—are likely in the near future to form the basis for reconstruction policies in many countries. The religious spirit in which the program is conceived and its cogent expression of the recent trend of enlightened opinion of workers entitle it to the serious consideration of every Christian. Many will disagree with some features of it; but certainly no Christian can longer remain neutral toward the modern movement for an equitable distribution and social use of wealth or regard the problems herein involved as irrelevant to religion. As our distinguished visitor, the Lord Bishop of Oxford, says:

"Property 'for use,' what a man needs for true freedom, is a very limited quantity. Speedily as it expands it becomes 'property for power.' That is where property has manifestly gone wrong. In our own civilization, we find vast masses who cannot be reasonably described as having any adequate measure of property for use. They cannot go out into life with the security of free men. The conviction rises in our minds that we need by peaceful means and, if it may be, by general consent, to accomplish such a redistribution of property as shall reduce the inordinate amount of 'property for power' in the hands of the few, and give to all men in reasonable measure property 'for use.'"

Whether this change, if desirable, is to be accomplished by general consent or by revolutionary methods is for the churches more than for any other body to determine. As the issue grows defined between those who uphold and those who would abolish special interest and vested privilege, Christian people must clearly fix their vision of the commonwealth wherein the meek shall come into their own.

All programs of reconstruction, in a word, should be studied in the light of the Sermon on the Mount, and tested by the question, What social policy will best conform to the mind of Christ, and further the fulfillment of the prayer—"Thy Kingdom Come on earth."

*This program has been printed in a special supplement to the New Republic, February 16, 1918, and also in a leaflet issued by W. R. Browne, of Wyoming, New York.

Property: Its Duties and Its Rights' (Introduction by Bishop Gore, p. xi. Macmillan Co., New York).

CONFERENCE ON ORGANIC UNION Report of Committee on Business and Resolutions

As representatives of a number of the Protestant Evangelical Churches in America, convened in conference to consider questions looking toward Organic Church Union, we are grateful to God for the motion on the part of the General Assembly of the Presbyterian Church in calling us to counsel, concerning what may be done in the furthering of this great aim. In the same spirit of appreciation, we recognize that from many other sources there are calls challenging us to consider this question as a paramount duty of our day.

It is agreed among us, that the great world crisis through which we have partially passed, and are still passing, has thrust upon us new obligations and duties, which we may not disregard. The common ideals many latent forces which the church must be quick to conserve. Moreover, the unanimity with which our people in the face of their many differing traditions, were able to fuse themselves into one body, for the common weal of the nation and the world, may be regarded as a hopeful prophecy and presage of our churches coming into a like unity, in the interests of that great kingdom dear to the heart of God and ourselves.

We believe in the oneness of the Church of Christ. We worship one God and own the Lordship of our Saviour, Jesus Christ. Our Lord admonished us that "One is our Master and all we are brethren." In His last prayer for His disciples, He prays "that we may all be one," as He and the Father are one. We believe that the Church is one body, whose head is the Lord Jesus Christ, and whose life is the presence and power of the eternal and imminent Spirit of God. We are called in one hope of our calling; we have one Lord, one faith, one baptism, one God and Father who is over us all and in us all. He is His Divine Spirit which has been traveling through our experiences, to brings us to a unity of the faith, a knowledge of the Son of God, and co-operation in His will, to bring in the kingdom of righteousness, peace and joy in the Holy Spirit. We recognize that under the enlightenment of the

Divine Spirit, who brings us out of darkness into His marvelous light, that the several denominations of the Protestant Church have stood and do stand for the recovery and maintenance of some special treasures of truth and life, which treasures, however, are a heritage that belong to the universal Church of God. We recognize with deep gratitude that these common heritages have to a large degree become the possession of all the different denominations.

We are thankful for the growth and increase of the spirit of sympathetic and fraternal relations between us, which have enabled us to gather, and inquire what may be the next step in the development of our common service. We believe that it is in accordance with the Divine purpose and in harmony with the will of Christ, that His Church should be one visible body to bear witness to Him among men. Being of one mind in those vital and spiritual verities which make us one body in Christ, we believe that our Master now challenges us to conquer the divisive elements, which segregate us into various and sometimes conflicting bodies, and under the guidance of His Spirit to bring the manifold treasures which may have been garnered in our several histories and experiences, to a common altar, and there devote them to our Lord and His cause. At this altar we may unitedly pray for that grace which will enable us to discover the will of God, and the movement of His Spirit for this new day and generation, and also that we may aim as one body to move together and become the effective means in God's hands for the establishment of His kingdom in the world. So far as we can see, there is light upon the whole horizon which bids us to be hopeful of effecting some form of Organic Church Union.

In view of the wide opportunity and solemn obligation of the hour, the following action is taken:

1. That the members of this Conference from each communion whether present in official or personal capacity, be asked as soon as possible to appoint representatives on an Ad Interim Committee to carry forward the movement toward Organic Union here initiated.
2. The committee shall be composed of one member from each communion, one additional member for each 500,000 communicants, or major fraction thereof. In addition, the Foreign Missions Conference and the Home Mission Council shall each be asked to name one member.
3. The same privilege of membership on the committee shall be ex-

tended to evangelical denominations not represented here.

4. The members of the committee appointed by the Presbyterian Church in the U. S. A. are asked to act as the nucleus and convener of the committee.

5. This committee shall be charged with the following duties:

a. To develop and use at its discretion agencies and methods for discovering and creating interest in the subject of Organic Union throughout the churches of the country.

b. To make provision for presenting by personal delegations, or otherwise, to the national bodies of all the evangelical communions of the U. S. urgent invitations to participate in an Interdenominational Council on Organic Union.

c. To lay before the bodies thus approached the steps necessary for the holding of such council including the plan and basis of representation and the date of the council which shall be as early as possible, and in any event, not later than 1920.

d. To prepare for presentation to such Council when it shall assemble, a suggested plan or plans of Organic Union.

e. To consider and report upon any legal matters related to the plan or plans of union which it may propose.

6. In addition to the above, the Ad Interim Committee is directed to report to the Interdenominational Council on any and all matters within the field of its inquiries. The committee will be subject to the jurisdiction of the Council.

In requesting the Ad Interim Committee to undertake the arduous task outlined, the Conference desires the committee to proceed with freedom at every point. As of possible assistance, however, in the deliberations, the Conference expresses its present judgment as to certain aspects of the problem to be faced.

1. The Conference is profoundly solicitous that the effort for organic union shall have first regard to those forces of vital spiritual life which alone give meaning to our effort. No mechanical uniformity must be sought nor any form of organization which ignores or thwarts the free movement of the Spirit of God in the hearts of His servants.

2. In line with this desire the Conference hopes the committee will be able to devise plans so broad and flexible as to make place for all the evangelical churches of the land whatever their outlook of tradition, temperament of taste, whatever their relationships racially or historically.

3. The Conference regards with deep interest and warm approbation all the movements of our time towards

closer co-operative relations between communions, especially the notable service rendered by the Federal Council of the Churches of Christ in America. While the Ad Interim Committee's aim and function will lie in a field entirely different from those movements, it will be expected to maintain sympathetic relations with them and to regard with satisfaction any reinforcement which its activities may bring to them.

4. The notice of the committee is directed to the efforts for organic union represented in other lands, especially the churches of Canada. The remarkable and significant statement recently issued by a joint committee of Anglican and the Free Churches of Great Britain will also call for the study of the committee.

5. The Conference calls attention to the fact that in its search for a plan of organic union, the committee will not be precluded from considering plans of federal union such as are in varying forms present to the minds of members of this Conference. Our nation is a federal union but is not the less an organic union. Care should be used not to confuse the term federal as thus employed with this meaning when used to signify simply "associated" or "co-operative."

6. Last of all, the Conference declares its hope and longing that the evangelical churches may give themselves with a new faith and ardor to the proclamation of the gospel of Christ which is the only hope of our stricken world and to all those ministries of Christian love and leading for the community, the nation and the nations by which they shall reveal to men the mind of Christ and hasten the coming of His kingdom.

One of the features of the proposed Forward Movement in the diocese eagerly anticipated and from which much will be expected is the committee on publicity authorized at the last diocesan convention and which, it is understood, has been appointed and is now busily laying plans for an aggressive campaign of publicity. God knows we need it. In no other aspect of corporate action are the efforts which are being made to do things so feeble, nothing else in the way of happenings in the community are so inadequately reported in the press as the church gatherings. (Perhaps our people in the main care so little because they know so little about what is being done.) Well, all this is to be changed, we hope, through the efforts of this live committee and henceforth, we may trust the attention they deserve is to be given by our constituency to the diocesan institutions and happenings.

PHILADELPHIA CITY MISSION The 1917-18 Inasmuch

Putting social service in Philadelphia in terms of the Inasmuch way, the City Mission will stand this test for the past year:

When I was hungry you gave me—

1114 Grocery Orders

500 Thanksgiving and Christmas Dinners.

When I was thirsty you gave me—

3930 Milk Orders.

1820 Ice Orders

When I was homeless, in institutions, in hospitals and in need you paid me—

4280 Relief Visits

21750 Pastoral Visits

And held for me—

4715 Religious Services

And bought me—

4397 Bibles, Prayer Books, Periodicals, etc.

And got me jobs—

909 times

When I was ill-clad, you clothed me with—

151 Pairs of Shoes

2597 Garments

And warmed me with—

250 Coal Orders

72 Oil Stoves

When I was sick, and feeble, you brought me medical aid and sick diet—

389 times

You received me into your Home for Convalescents—

445 times

Into your Home for Consumptives—

307 times

You took me to the circus—

98 times

You gave me summer outings—

531 times

When I was in prison, you always came to see me; you brought me the Church, you helped and looked after the family, you owned me a human being and you forgave me.

From "The City Missionary."

HOW CAN I SERVE?

(Herman Hagedorn, in the Montgomery Advertiser.)

There are strange, unexpected ways,
Of going soldiering these days;
It may be only census blanks

You're asked to conquer with a pen,
But suddenly you're in the ranks
And fighting for the rights of men.

There are strange ways of serving
God;

You sweep a room or turn a sod,
And suddenly, to your surprise,
You hear the whirr of seraphim
And find you're under God's own
eyes

And building places for Him.

CONSECRATION OF ST. JOHN THE EVANGELIST'S, LANSDOWNE

St. John the Evangelist's Church, Lansdowne, Pennsylvania, was consecrated to the service of Almighty God the First Sunday in Advent, December 1, 1918.

This Consecration Service, the most important in the history of the parish, conducted by Bishop Rhinelander, assisted by Rev. William C. Hicks, Secretary of the Missionary Province of Washington, D. C., Rev. Arnold Harris Hord, secretary to the Bishop, Rev. Robert S. Osborn, S. T. D., and the Rector, Rev. Crosswell McBee, was very impressive, and the congregation, which completely filled the church, listened attentively to the service.

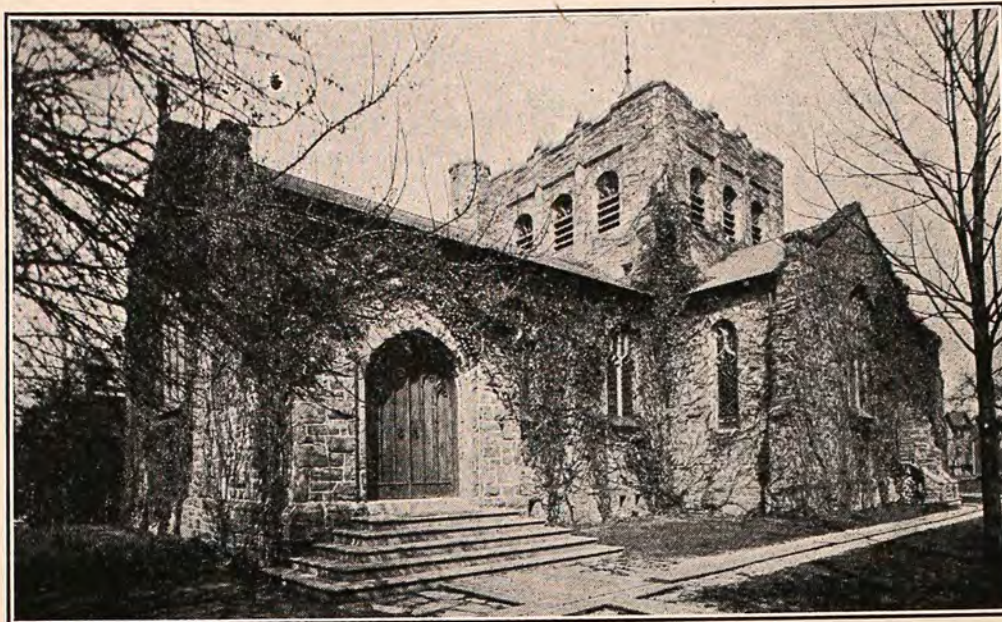
A special feature of this service was the dedication by Bishop Rhinelander of a beautiful memorial window, the gift of Mr. Thomas M. Longcope, in memory of his wife, Ellen N. C. Longcope. This window, by D'Ascenzio, is remarkable for its artistic and capable workmanship.

The whole day was devoted to special services—by a corporate communion at 7.30 A. M., the Consecration Service and communion at 11 A. M., a service for children at 4 P. M., and an evening service at 8 P. M., at which the Rev. Lyman P. Powell, D. D., a former Rector, preached the sermon. This service was preceded by a musical recital in which the organist was assisted by harp and violin and soloist.

The beautiful edifice of St. John's, with its manifold influences for good, had its inception more than thirty years ago with a small group of worshippers who began the work in an upper room at Fernwood. The first church building was erected at the corner of Union and Baltimore avenues, Lansdowne. It remained a mission until shortly after the appointment of the Rev. William T. Manning, D. D., now rector of Trinity Church, New York city, as minister-in-charge. Following the organization of the parish, in 1898, the lot on which the church stands was purchased at a cost of \$9000. Five thousand of this was paid at the time of settlement, \$4000 remaining on mortgage. This money was raised by a special effort made by the rector, vestrymen and members.

Opportunity for a new building came through the offer of Henry Clay Statzell to give \$10,000 if the rector, vestrymen and friends would raise within one year an additional \$15,000. This they did, and immediately planned for the erection of a building at once imposing, beautiful and churchly.

The first spadeful of earth was



ST. JOHN THE EVANGELIST'S, LANSDOWNE

turned, with appropriate ceremonies, August 27, 1900. The cornerstone of the building was laid October 6, 1900, Bishop O. W. Whitaker presiding and conducting the services. The first service was held in the building Easter Sunday morning, April 7, 1901. At the evening service on that day the rite of Confirmation was conferred by Bishop Whitaker. The estimated cost of the building was \$24,000, to which was added the cost of

The Rev. Crosswell McBee, rector of St. John's, has been the leader of his people here for fourteen years, having accomplished and doing today a very great and good spiritual and moral work for the people of Lansdowne and vicinity. His worthy endeavors were the subject of commendatory remarks by Bishop Rhinelander in his address.

Mr. McBee possesses a singularly happy personality, which enables him to fulfill his calling as a servant of God with a gentleness and kindly consideration that is truly the spirit of the Master. Without ostentation or officiousness Mr. McBee is usually to be found where trouble and sorrow has laid its heavy hand. Whether it be among his parishioners or not, they are all God's people and they are his friends if they have a need he can help.

He is broadminded in his views, fair in his judgments and kindly with that kindness that proclaims better than precept that God is love. Mr. McBee wins rather than commands. The respect he enjoys in the community is invariably accompanied with a genuine affection. W. H. H.



THE REV. CROSSWELL MCBEE

furnishings and the erection of a parish building, making it necessary for the congregation to assume a mortgage of \$10,000.

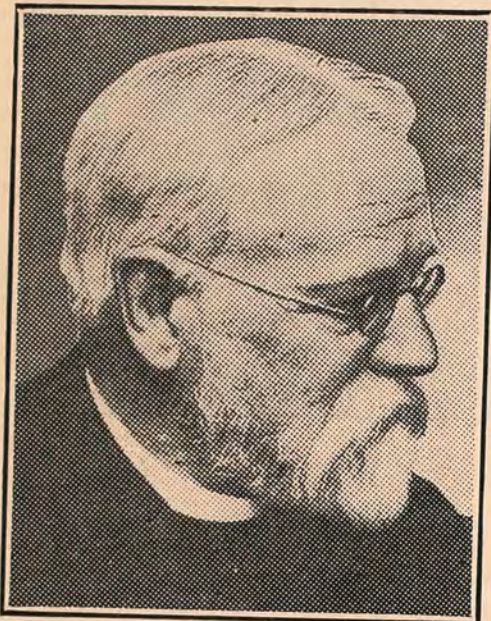
And now, December 1, 1918, twenty years after the purchase of the lot, the church was consecrated to its sacred work free of debt.

The Rev. Thomas Shoesmith, our missionary at Morton, Pa., has accepted a call to be Vicar of All Saints', Lehighton, part of the parish of St. Mark's, Mauch Chunk, diocese of Bethlehem, and has entered into residence. His new charge brings him to an inviting field for work with a fine equipment of church, parish house and vicarage, all the gift of the late Mrs. Cummings. Mr. Shoesmith is an alumnus of the Philadelphia Division School, '16.

In Memoriam



For all the saints, who from their labors rest,
Who Thee by faith before the world confessed.
Thy Name, O Jesu, be forever blest.
Alleluia.



REV. JAMES W. ROBINS, D.D.

The venerable Dr. James Wiltbank Robins, former headmaster of the Episcopal Academy thirty-four years, and one of the oldest clergymen in the Protestant Episcopal Diocese of Pennsylvania, died on the night of December 2, in his home, 2115 Pine street.

Dr. Robins had been in feeble condition. He was eighty-seven years old. He leaves a wife, two children, six grandchildren and two great-grandchildren. The funeral was conducted from St. Mark's Church, Locust street above Sixteenth, Thursday, at 10.30 A. M.

Dr. Robins long will be remembered in Philadelphia as an educator. Hundreds of men prominent today in professional, financial and business circles of the city, were under his tutelage, and attribute their success in life to the principles and inspirations he instilled in them. He was known especially among his pupils as an eminently just man. The students of the Episcopal Academy, during his administration, revered him.

Dr. Robins was grand chaplain of the Grand Lodge of Masons in Pennsylvania many years, and after his retirement from active life spent much time abroad.

He came of an old English family, members of which settled in the colonies in 1620. He lived many years at 181 Delancey place, and for a few years after that at Merion.

He was born in Philadelphia, September 30, 1831. His father, the late Thomas Robins, came to this city in early life from the Eastern Shore of Maryland, and was president of the

Philadelphia National Bank thirty years, and manager of the Pennsylvania Fire Insurance Company, a director of the Philadelphia Savings Funds and a director of the Bank of North America. He was also one of the founders of St. Andrew's Church, Eighth street above Spruce.

Dr. Robins was assistant minister of St. Mark's Church three years, and then took up the duties of head master of the Episcopal Academy, succeeding the Rev. Dr. George Emlen Hare, father of Bishop Hobart Hare, of South Dakota. He remained in that position thirty-four years, and resigned in 1891, when he retired from active life, with the exception of officiating occasionally in one of the city churches.

His work in the Episcopal Academy was commended highly. Aside from his duties as headmaster, he instructed in the classics, teaching Latin and Greek to more advanced students, and many of Philadelphia's prominent men of affairs today owe part of their training to the white-haired man.

After his retirement from the Episcopal Academy, he spent much of his time abroad, having resided on the continent two years. He traveled through Italy, Switzerland and England, and officiated several times in one of the churches of Florence.

Dr. Robins married Miss Helen Hamilton Patterson, daughter of Dr. Robert M. Patterson, who was professor of natural philosophy in the University of Pennsylvania and at one time director of the United States Mint. He was a close personal friend of Presidents Jefferson and Madison, and owed his chair in the University of Virginia to the former, who founded the institution.

Joseph W. Trickett

This whole parish of the Advocate has met with a very distinct loss in the death on the 21st of October of Mr. Joseph W. Trickett, a member of the vestry, and its faithful secretary, and the superintendent of the Sunday Schools. Present at the last meeting of the vestry, and at the last session of the Sunday School, and apparently in his usual health, he was stricken, and in a few brief minutes had passed into the larger life, leaving his family and friends dumb and wondering.

We could not begin to say half the things that ought to be said about such a man. Upright, devout, conscientious and interested in so many different things connected with the life of the parish. Everybody here will remember his earnest zeal in the

cause of his Master, but also his cheerful, joyous entry into the activities that were of interest to the boys and girls who were his special charge.

We shall all feel the loss, but we shall all instinctively thank God "for the wonderful grace and virtue declared in all His saints, who have been the choice vessels of His grace, and the lights of the world in their several generations." H. M. M.

Ann Fagg Miller

At her home, 7330 Germantown avenue, Mt. Airy, on November 25, Ann Fagg Miller entered into Paradise after a short illness.

Mrs. Miller was born in Dover, England, and was married to Charles Hayes Miller at St. Mary's Church, London, England. They came to this country in 1860 and settled for a short time in Roxborough, where Mr. Miller was vestryman at St. Timothy's Church and also superintendent of the Sunday School. Later, when they moved to Mt. Airy, they associated themselves with Grace Church, which was then a mission; and Mr. Miller became a vestryman and continued faithfully to fill that office until his death in 1902, over thirty-six years. Both Mr. and Mrs. Miller were always devoted to Grace Church and ready to do everything in their power for its welfare. At the time the new church was built on Gowen avenue, Mr. Miller, who was then consulting landscape engineer of Fairmount Park, and the late chief of the Bureau of Horticulture, willingly gave his time and advice.

For many years, and especially since her husband's death, Mrs. Miller has withdrawn herself from active participation in parish affairs, but her interest in the church remained unabated, and it was among her greatest pleasures, so long as her health permitted, to attend its services. The sympathy of the parish goes out to her family in their bereavement.

Give rest, O Christ, to Thy servant with Thy saints: where sorrow and pain are no more; neither sighing, but life everlasting. S. A. C.

The Rev. Henry Ingersoll Meigs

A Retired Priest of the Diocese.

DIED DEC. 4, 1918.

Mr. Meigs was the son of the late G. Forsythe Meigs, a distinguished physician of this city, grandson of Charles D. Meigs, professor in the Jefferson Medical School, and on his mother's side grandson of the late Charles Land Ingersoll. He thus comes of two very

prominent Philadelphia families, and was himself a man of great cultivation and intellectual ability. He was educated in Faries School, of this city, after which he graduated from the arts department of the University of Pennsylvania. He then studied law, but never practiced it. Turning his attention to the University, he went to New York, where he graduated from the General Theological Seminary. After his ordination he became an assistant minister of St. Clement's Church in this city, when the Rev. Dr. Battisson was the rector. Later he became rector of St. Thomas' Church, Whitmarsh, in Montgomery county. Here he remained a number of years, doing a most excellent work. He endeared himself to all classes in the parish, and by his own personal influence he succeeded in completing the present stone church, whose building had so long been delayed. During his rectorship the graveyard was almost doubled in size and the indoor endowment fund of the church largely increased.

At length he was obliged, through ill-health, to resign, and never afterwards took up any regular work. For a time he was able to preach occasionally and he would celebrate the Holy Communion at least on the great Festivals. This was as much as he could do, but physical infirmity required him to spend most of his time upon his back.

For years it was his habit to spend the winters in this city, living with a sister and two of his brothers, and in the summer going abroad, traveling, either in England or Italy, though lately he lived generally in Baden-Baden. He was there at the breaking out of the war, and had difficulty in getting home.

Though thus incapacitated for clerical work and cut off even from continuous study, his great recreation was keeping up his social intercourse with his friends, constantly visiting or writing to them. His artistic tastes also led him to enjoy very much musical concerts and orchestras.

As a preacher he was most spiritual, interesting and suggestive. The late Mr. Harry R. Percival used to say that he would rather hear him than any preacher he knew. Long after he ceased preaching he kept up the habit of composing sermons and meditations, and had a large number of notes he had made for such compositions.

Though not many even of the older clergymen of the diocese knew him, to the few who had that privilege he was a warm and steadfast friend, taking the greatest interest in their work and in the members of their families. He was most liberal in his benefactions to his church and to his friends. He delighted in doing things he thought would give pleasure and was regarded in a number

of households as if he was a blood relation.

The infirmity which prevented his exercising for so many years the office to which he was so devoted was borne with the most uncomplaining patience. He never uttered a word of rebellion, and it was the most difficult thing for his friends to ascertain how he really felt.

His sudden departure, for it was sudden at the end, owing to a serious heart trouble which had developed in the last two years, will create a void which will be felt in a large circle of friends, who were devotedly attached to him. This was attested by the number of persons who attended his funeral in the rather inaccessible church which was his only parish.

And now his body lies in the beautiful, graveyard of that parish which he loved and served so faithfully. May he rest in peace, and his soul, freed from the physical burden he had borne so long, find light and joy in the spiritual world into which he has entered.

G. W. HODGE.

RETREAT FOR WOMEN

A day's retreat for the women of the diocese will be on Thursday, January 16, 1919, at St. Clement's Church, 20th and Cherry Streets, Philadelphia, under the auspices of the Society of the Companions of the Holy Cross, Philadelphia Chapter. The conductor will be Rt. Rev. Philip M. Rhinelander, Bishop of Pennsylvania.

The retreat will begin with the Holy Communion at 8 A. M., and close with Evensong at 5 P. M. Breakfast and luncheon will be served in the Parish House for any persons sending in their names. If those desiring to attend will communicate with the secretary, S. C. H. C., 2222 Spruce street, further information will be given them. It is requested that when possible, those attending will make the retreat for the whole day.

SCHOOL BOOKS FOR LIBERIA

Bishop Lloyd, upon his return from his visit to Liberia, stated that one of the most important needs of the work there was that of school books for children. The Church Periodical Society is endeavoring to collect and forward as many as possible. Second-hand books in good condition will be accepted. They may be given to the librarians of the society in the parishes, or be sent to the office, 2210 Sansom street, Philadelphia. The following are the books particularly desired:

Complete Speller, Hazen; First Steps in Geography, Frye; Grammar

School Geography, Frye; Elementary Physical Geography, Davis; Work and Play With Numbers, Wentworth & Smith; Essentials of Arithmetic (Primary), Wentworth & Smith; Complete Arithmetic, Wentworth & Smith; School Algebra, Wentworth & Smith; Plain Geometry, Wentworth & Smith; Physiology, Sanitation and Hygiene, Gulick; Leading Facts of American History, Montgomery; Introductory Physiology, Read; My Country, Turkington; General Science, Caldwell & Eikenberry; Lessons in English, Lockwood; General History, Myers; Ancient History, Myers; Mediaeval and Modern History, Myers; First Green Book, White; First Year Latin, Collar and Daniel; New Latin Grammar, Allen & Greenough; Caesar, Book 14, Allen & Greenough; Greek Grammar, Goodwin; Latin and Greek Texts (Sallust, Virgil, Cicero, Plato, The Anabasis, The Alcestis, etc.); All English Texts, especially Shakespeare; any good primary readers.

Theological Books for Liberia

Outlines of Theology, Hodge; Thirty-nine Articles, Brown; Evidences of Christianity, Paley; Analogy, Butler; The Creed, Pearson; The Book of Common Prayer, Evan Daniel; Church History, Fisher; Old and New Testament History, Maclear; Ecclesiastical Polity, Hooker; Elements of Moral Theology, Elmen-dorf; Hebrew Grammar, Genesius; Hebrew Lexicon, Greek Lexicon; New Testament in Greek, with Lexicon, Westcott & Hort.

WOMAN'S AUXILIARY

The Rev. Roger A. Walker, of the Diocese of Kyoti will be the speaker at the meeting of the Foreign Committee on Monday, January 20.

EPIPHANY MEETING OF THE WOMAN'S AUXILIARY

The all-day Epiphany meeting of the W. A. will be held in the Church of Our Saviour, West Philadelphia, on Thursday, January 9. There will be a celebration of the Holy Communion at 10 A. M., followed by addresses from speakers representing each of the five committees, as follows:

Diocesan—Bishop Rhinelander.

Foreign—Bishop Lloyd.

Indian—To be announced.

Colored—Rev. Mr. Daniels, of New York.

Domestic—Bishop Sage.

Every member of the Woman's Auxiliary is urged to be present, especially those from our rural parishes. Luncheon will be served.

FIRST REPORTS FROM THE ADVENT CALL

During the first week of Advent the Church solemnly called its women communicants to prayer. From Maine to California, from the Canadian border to the Mexican line, 86 out of 89 dioceses responded. Hundreds of thousands of women were praying together for a righteous peace, for the wisdom and guidance of the Holy Spirit at the Peace Conference, for God's will to be done in all the earth.

And the united prayer was not to end with the week, nor even with the Advent Season. Until Easter we are pledged to pray daily and to pray at our Eucharists.

How has the call gone in the Diocese of Pennsylvania? Even before the meeting held on Tuesday, December 17, the Churchhouse, Philadelphia, to report on results, we had felt the inspiration, the life and joy that comes with any work where Our Lord pre-vents (goes before) us—"Lord, we pray Thee that Thy grace may always prevent and follow us and make us continually to be given to all good works, through Jesus Christ our Lord. Amen."

The reports from the several Conventions were only partial, many parishes are still to be heard from. Yet even these results are beyond our hopes, while the unmeasurable, uncountable spiritual reach of the call to prayer is known only to Him who gave the increase.

Until all data are in the hands of the committee, no attempt can be made to tabulate the results. In the meanwhile, some of the figures and comments brought before the committee today are submitted here:

The Educational Department, during the past week, has received calls from at least fifty clergymen of the diocese, enthusiastic over the results of the call in their parishes. They report many baptisms, many candidates for confirmation, increased attendance at services and a deepening of the spiritual life. The crying need of the open church door has come out of this work. The joy of the messengers, their sense of privilege, the fellowship thus created, is most apparent.

Everywhere the messengers were welcomed. Some of those visited said: "We have waited for this day." Others, "We have pledged everything else for our nation, our talents, our time, our money and the lives of those who love—at last we have the chance to pledge a greater thing, our united prayers and intercessions."

The shut-ins were so happy to find something they could do. In private homes and in our Episcopal Hospital they responded with joy to the call. And the children of the church had their

part, too, for shall not "a little child lead them?" They were asked to go into a church five minutes each day to offer their prayers that God's will be done. And the response of the children was very beautiful.

St. Martin's, Oak Lane, reports a wonderful response. Practically all signed the pledge cards.

At Yardley and Hulmeville the success was inspiring. Cards are still coming in.

In Germantown and Chestnut Hill the report was the same. St. Luke's had 50 messengers and 75 intercessions; 500 cards went out, of which 150 had been returned. All services were well attended. The Mission sent out 70 pledges and all were returned.

Calvary, Germantown, reported a gain of four or five new members of the W. A. and more active workers. In St. Peter's Parish, 276 calls were made. Epiphany says: "All felt it a privilege." Christ Church sent 27 messengers, had 34 intercessions and has had 150 cards returned. Grace, Mt. Airy, sent out 250 pledges with personal letters from the priest in charge.

There were daily celebrations of the Holy Communion, at which the attendance was good, and daily intercessions at noon and at 4 o'clock. St. John the Baptist reports 63 families visited by five messengers in the evening with splendid results.

Illness and many disasters prevented Mr. Emhardt from taking part in the Advent Call, as he wished to do. He reports an all-day missionary meeting for the rural parishes under his care, at which to give them the privilege and opportunity to share their service of St. Stephen's, Bridesburg, reports 176 cards returned. In the five parishes in that vicinity, 485 pledges were received. The Rev. Mr. McClellan writes that his parish has received a spiritual shock. "I cannot express what was done; I cannot put it too strongly."

In the Parish of the Incarnation, Broad and Jefferson, the rector, Mr. Norman Levis, received a call from three Armenians, who desired a church. The use of the Parish House has been offered to them for the present.

At the Church of the Advent the chairman made personal calls on the shut-ins, who were delighted to be intercessors. There were four applications for confirmation. A Sunday-school class of 30 girls grew out of one call and a Service Bureau of girls to relieve mothers of little children so that they may sometimes get to church. Each messenger will keep in touch with those she has visited.

St. Simeon's reported 25 messengers, 40 intercessors and 400 calls. Many members who had not been to church

for some time promised to attend. At Emmanuel, Kensington, the largest congregations in two years were reported for the services on the second Sunday in Advent.

St. Timothy's, Roxborough; St. Alban's, St. Davids' and St. Stephen's all reported good results. St. Bartholomew's Missionary celebrated the Holy Communion every day. Other services were held and all were well attended. They say "the laity seemed to be impressed with their spiritual responsibility." The same is true of St. Mark's, Frankford, where daily celebrations and evening services were well attended. "Many had not been to church for years. It was well worth while." St. Peter's, Phoenixville, reported 91 cards returned by mail to the rector, and a very definite impression made upon the parish.

At St. Paul's, Oaks, the Quakers of the neighborhood were so interested that they agreed to be present at the Holy Communion and remain in prayer.

* * * * *

The Every Member Canvass in March will extend the plan and scope of the Advent Club to include men and boys and to rally all to service for the King. Dr. Patton will be here from March 23-30 to take charge of this canvass.

The meeting voted to observe Thursday of every week both before and during the peace conference to continuous intercessions in our churches. Other religious bodies are to be approached by our Bishop in a plan to take the remaining days of the week for the same purpose.

We regret not being able to mention by name each parish that responded so nobly to the Advent Call. Results will be tabulated as soon as possible.

KATHARINE MOORE MATLACK.

EDUCATIONAL NOTES

The normal mission study classes will open at the Church House Monday afternoon, January 13, at 2.30 o'clock, and Tuesday morning, January 14, at 10.15. Subject, Christian Citizenship. Text book, *Our Church and Our Country*, by Bishop Burleson. Leader, Mrs. Henry A. Pilsbury, Educational Secretary. Application for membership in these classes can be made in the Educational Room at the Church House.

The Advent Call Community Bible Class will meet at Holy Trinity Parish House Wednesdays in January at 4 o'clock. Subject, *The Children of the Town and the Value of Children in the Eyes of Jesus 2000 Years Ago and Now*. Leaders, Mrs. Edwin Grice and Miss Sarah Lowrie. You are cordially invited.

Diocesan Educational Day will be observed on Wednesday, January 22. Celebration of the Holy Communion, 8.30, celebrant, the Bishop. Breakfast will be served at 50 cents to those whose names are received by the 21. 10.30 to 4.30, classes and conferences, with intermission for lunch.

From October to January the work of the Educational Department was given in response to the Advent Call. A class of 30 leaders for Advent Call classes was held in September and October. During November these leaders held classes or made addresses for about 150 parishes. From the Educational Room 180,000 leaflets and pledge cards were distributed. The Junior Auxiliary took charge of the Sunday Schools. Sunday Schools addressed on Advent Sunday gave a ready response. Our children were greatly interested in this service of prayer. Many pledged five minutes each day that week for prayer in the church.

Saturday, October 30, Messengers and Intercessors met the Bishop in Holy Trinity Church to receive his charge—"security in your mission, simplicity in your message, sympathy in your method. Security in God and the wonderful human nature He has made. 'Behold I set before you an open door.' Security that it is God Himself who opens the door and holds it open. Security that a welcome awaits you on the other side of that door." And so the Messengers went out with the prayer the Bishop gave them:

O Lord Jesus Christ, in whose Advent is our hope and joy, grant us the love and power to make ready thy way before thee. Give us grace in the presence of those to whom we go, and fulfill our heart's desire according to thy purpose, who livest and reignest with the Father and the Holy Ghost, one God, world without end, Amen.

We found the welcome; found children waiting for baptism, men and women waiting for confirmation; those who had wandered from the church waiting to be asked to come home; those outside waiting to be asked to come in; found the desire everywhere to be on the side of righteousness, to have the House of Prayer an open house. We found devoted Churchwomen glad to co-operate in this mobilization for prayer. The mingling of women of different parishes and groups in this democratic movement has proved one of its chief values.

A. A. P.

GIRLS' FRIENDLY SOCIETY

The annual council meeting of the Girls' Friendly Society in America

was held in New York, November 19, 20, 21, having been postponed from October on account of the influenza. The diocesan organization of Pennsylvania was represented by two delegates and other associates. Miss Frances W. Sibley, of Detroit, was re-elected president of the whole society in America. The report of the War Emergency Committee of the Society showed splendid work accomplished, especially in the extreme south and west. This committee is affiliated with the Church War Commission.

The society in this diocese, feeling it wished to give some united expression of thankfulness for the signing of the armistice, planned a service of thanksgiving for the eve of Thanksgiving Day. This was held in the Church of the Holy Trinity, led by Bishop Rhinelander, whose address was most inspiring. Among the thought given were the following:

The war is over, but work is just beginning for women in the three-fold nature of service, sacrifice and prayer.

The war was not won by the officers but by the privates in the ranks, and the women of the church were compared to the privates in giving individual service.

The war has wrought such changes in men the women must prepare to measure up to these changes.

The power of prayer has been one of the great factors in winning the war.

Even if peace be declared our work is not finished, our help is needed more than ever, and women will have a great part in the reconstruction work which will have to be done. It is most important that we give our services freely as a body of Christian women, and be most thankful that we can do so.

The society, in response to the Advent Call to Prayer, offered to the women of the diocese an opportunity for prayer and meditation through a Quiet Day held in St. James' Church, Friday, December 6, conducted by the Rev. George L. Richardson, D. D. The main thought given was to centralize our minds upon the nature of God.

God the Father as Creator, the giver of life, the God of Revelation, who has revealed Himself to His children throughout the ages for the purpose of love and blessing.

God the Son, the seeking God, going forth to show love to His children.

God the Holy Spirit, the helping God, giving grace, which means help, for every need.

Emphasis was laid upon teaching children to have the right idea of God, bringing love, joy, peace.

Summing up these teachings, the

Sacraments, as visible means of grace, were shown to be "points of contact" through which help flows out to us from God. As electricity, of which the air is full, can only be utilized to light a church by being carried in through wires, and the mere pressing of a button makes the point of contact, so we need a visible means of contact with the abundant grace our Father is ever ready to give His children.

FORMAL OPENING OF THE RENOVATED ST. STEPHEN'S

With a service of peculiar dignity and richness, in the presence of a congregation which packed the church, on the evening of December 5, the completed Magee Memorial was formally presented to the corporation by the donor, Miss Anne Magee and accepted by the rector, Dr. Grammer, in the name of the parish. A largely reinforced choir, under the masterly leadership of Mr. Henry Gordon Thunder, rendered a superb musical program, including two of the compositions of the late David D. Wood, so long the organist and choirmaster at St. Stephen's, "The Twilight Shadows Fall" and "There Shall Be No Night There." Another of the anthems sung was given its first public rendition, its title being "The Lord Is King"; special interest attaching to it as being the composition of a member of the congregation—Miss Frances G. McCollin—and its having been awarded the Clemson gold medal by the American Guild of Organists, 1918. In the program issued for the occasion the rector has carefully described in detail the work which has been done, portions of which follow. Through the munificence of this generous and long time friend, St. Stephen's has been made one of the most beautiful and artistic of Philadelphia's churches and as never before in its history is equipped to do efficiently the work which properly belongs to a church thus situated. The parish and the entire diocese are to be congratulated that Miss Magee has made all this possible. As to the changes and renovations—to quote Dr. Grammer in extenso—

"The chief alterations are manifest at a glance, but there are others that are not apparent. It will be well to enumerate them all briefly here: The south gallery has been cut back to the line of the north gallery, and the ends of both have been artistically treated. The circular windows on either side of the reredos have been bricked up. The walls have been replastered, covered with canvas and

painted to resemble Caen stone. A new stone baptistry of Champville marble has been built in the southwest corner. A screen of Champville marble and glass has taken the place of the old wooden screen inside the front door. All the aisles and the vestibule have been floored with Casota marble. The west end of the church and vestibule have been wainscoted with Champville marble.

New lanterns of a gothic design have been hung in the nave, so to speak, and in the transept, under the galleries and in the vestibule. New bracket-lanterns of an original pattern have been affixed to the walls. The organ has been decorated, and the front of the galleries has been stenciled. New screens have been placed on either side of the choir. All the woodwork of the galleries and pews has been painted a darker color. An elaborate and costly ventilating system has been installed in the roof, whereby the atmosphere of the entire church can be changed in three minutes. Fresh air can now be secured without drafts and without letting in the noise of the street.

The ceiling of the church has been decorated by a grille-work of beautiful design, and a new grille covers the opening for the echo organ above the chancel.

All the gallery windows have been protected and toned down in color by additional glass on the outside.

To give a better setting to the memorial to Maria Gouverneur Mitchell, by St. Gaudens, the memorial of the late Senior Warden, Ludovic Colquhoun Cleeman, was transferred to the north side of the vestibule, and the Mitchell memorial itself was moved a few feet further from the reredos and raised about a foot and a half.

The Ducachet Memorial has also been improved by a new setting. All the marble memorials have been cleaned.

A new monument has been added to our treasures by the bust of the late James Magee, which has been placed in a tabernacle of the Tiffany Studios' design and workmanship, on the south side of the vestibule, where it balances the bust of his fellow-vestryman, Mr. Cleeman, on the north side.

Underneath a tablet has been placed to this effect:

JAMES MAGEE

Vestryman, 1861-1878

To his daughter, Anna J. Magee,

The Church Is Indebted for
Extensive Alterations and Decorations
November, 1918.

I will glorify the house of my glory.



IN LOVING MEMORY
JOHN AUSTIN McDOWELL
December 9, 1917

NEW WINDOW IN ST. STEPHEN'S

The benevolence of Miss Magee has not been limited to the interior of the church, but has extended to extensive improvements in the parish house, and has included many minor improvements, such as a new switchboard and new radiation, as well as substantial repairs like new supports for the sleepers, in order to make them strong enough to bear the additional weight that has been laid upon them.

Splendid as was the gift of the raised and enlarged chancel and new reredos, this second gift is even more splendid and costly. St. Stephen's is now not only a temple of worship, but also a shrine of the most refined and spiritual beauty. Never can we thank sufficiently the generous donor.

I ought to mention that the work was begun on June 3, and that its progress has been free from any fatal accidents. While the influenza epidemic impeded its progress somewhat, there were no deaths among the workmen.

The genius of Mr. Tiffany and his co-workers—I must mention specially Mr. Briggs—is manifest in this glorious consummation of their labors. We believe that this redecorated St. Stephen's will stand as a high water mark of the artistic taste and skill of the designers and workmen of this era. It will also be an enduring monument of the deep, and I may say hereditary, loyalty of Miss Anna J. Magee to the church at whose font she

was baptized, and to whose fellowship she has belonged all the days of her life.

Long may she live to enjoy its beauty, to see it put forth new vigor under the stimulating influence of these generous gifts, and to receive the manifestations of a congregation's gratitude and affection.

THE DOWN-TOWN CHURCH

Beautiful is the country church;
Watching over its billowy graves,
Floated over by luminous clouds.
By day the birds sing in its grove;
The stars shine down on it by night.
Within sight of its spire
All nature seems Christian,
So close it clasps
The country church.

Friendly and cheery is the village church;
Around its steeple cluster the roofs.
Its open door invites the passerby,
And brightens the dim street.
Youthful couples throng its evening worship;
The music of its hymns is heard afar.
A centre of social life,
A nurse of holy aspirations and high ideals,
An outpost of the Kingdom of God,
Is the village church.

Grand is the city church,
With its multitudinous energies,
Its far-reaching charities,
Its splendid gifts.
Its choir repeats the melodies of the spheres,
The harmonies of heaven.
Its prophetic message rings abroad.
A chief pillar upholding the dome
Of national righteousness
Is the city church.

Best is a down-town church—
A quiet oratory in traffic's midmost roar,
A lighthouse on a storm-swept coast.
The music of its chimes
Soothes the pains of suffering,
And calms the fever of ambition.
A shrine of beauty,
A centre of friendship,
A focus of beneficent forces;
A house of prayer, a temple of truth,
A church of the living God.

—Carl E. Grammer.

The apportionment of the Diocese of Pennsylvania for General Missions has been paid in full.

OUR DEBT TO BRITAIN*

I was brought up to love England and to believe that I should be no worse an American for that. Later on three years of student life in Oxford made my love of England not merely a cherished family tradition, but a deep and strong personal experience. When the war broke out I was in England, through the tense moments of the retreat from Mons, followed by the definite, and, as it is now seen to have been, the decisive defeat of the Germans at the first battle of the Marne. In that October I came home, leaving much of my heart and soul behind me, chiefly resolved to do my part in bringing my country out on England's side without delay or reservation. I argued that if in 1776 it would have been treason for an American to be neutral in America's quarrel against England, so in 1914 it was no less treasonable for an American to be neutral in England's quarrel against Germany. In each case the issue was identical: then, for our own liberty, now for the whole world's. Thank God, in the end, and before it was too late, the logic of that argument caught up a hundred millions of Americans almost as a single man.

So far I have been personal. For the rest I would be quite impersonal. Not as an ardent friend, but so far as I may, as an impartial judge I would speak of what we owe to England.

We have a much more serious and solemn thing to do than to pay England compliments. We have to bind ourselves to England, soul to soul, in an unshakable alliance, for the peace and freedom of the world. And for that end warmth of emotion is a poor substitute for calmness of thought and clearness of conviction. When the story of the war comes to be written, and a measured judgment gained, there is no doubt I think that the supreme peace in the winning of the victory will be on all hands freely given to England and the British Empire and for three chief reasons:

First, for her fleet, not the Grand Fleet alone, but all the host of ships of every type and size, in every kind of work. It would not be an overstatement to call the British fleet the first principle of the whole Allied campaign: the primary assumption upon which our successful argument with Germany entirely depended. One can speak here only in general terms. But the most careful study of the minutest

*Address made by Bishop Rhineland at Holy Trinity on "British Day," Saturday, December 7.

operations of the British navy, while it would stir the blood and thrill the heart to an almost painful point, would only corroborate in detail what is really patent at a glance: namely that, in the last analysis, the rock on which the brutal ambitions of the Central Powers split and went to pieces was British sea power, meaning by British sea power not simply guns and tonnage, but art and science, and, above all, inheritance, tradition and morale. Each Allied navy played its part and played it worthily. And there was need of each for the doing of the work. But the British navy gave to each one of the Allied fleets its opportunity, held the field till each came in, kept the way open, and so made possible that freedom of the seas in which once more the world rejoices.

An Irishman is said to have refused to volunteer for service in the war because England had never done a thing for him. He had no reason to be loyal. "But," he was asked, "suppose the Germans come and burn and plunder and destroy? What then?" "O, but they won't; they can't," he answered. "And why not? What's to prevent?" "Why, man, the English fleet: they'll never get by that!" It would be hard to find a better and more convincing tribute to the silent, majestic, almost elemental power of the British navy. We take it; the whole world takes it, so much for granted, we count on it with such absolute security that we forget it's there!

Secondly, because of the range of British operations quite unparalleled in history. Not only in France and Belgium, but in Palestine and Syria—(and how can any single Christian forbear a special tribute of gratitude and admiration for that adventurous, valorous, skillful and complete campaign by which the Holy Land was freed and the Crusaders vindicated?)—in Africa and Egypt, in India, and Italy and Macedonia, great and memorable things were done.

At the beginning of the war men's hearts were stirred by the spectacle of the whole British Empire, pouring out its men and money and material, from the very ends of the earth, in the great cause of freedom. First this tide of British Imperial power flowed in to the points of concentration. Then it flowed out again to the attack, on what was well nigh a world front in a world war, for a world peace.

Never can we fail in paying full tribute to the brilliant gallantry of France, to the dauntless spirit of the Belgians, to the undismayed and un-

discouraged arms of Italy, and, dearest of all, to the magnificent courage and temper of our own men. All did their part and all were greatly needed. Each Allied force had its task and opportunity. Each seized it and fulfilled it. So and so only could victory be won.

But on Britain was laid a unique and world-wide responsibility and obligation in East and West and North and South. Everywhere she lived up to it and saw it through.

Thirdly, because of the British spirit of grim, dogged, unbreakable persistence: never so much needed, never so sorely tested, never so finely shown as in this war.

One may not compare spiritual qualities and rank one higher than the rest. God gives special gifts to the races and families of men. And the glory of His Kingdom is found in the totality of all the different gifts which all the different nations shall bring into it.

The power of indomitable adherence to a task till it is finished, without a thought or desire of recognition, with an apparent dislike of praise and demonstration, may not be the highest of God's spiritual gifts to men, but it is a power always needed and sometimes supremely necessary. And in this war it was to turn the scale. The actual development of the main conflict on the western front, the unexpected and almost intolerable strain of living and fighting in the trenches, the absolute necessity of holding on indefinitely at every point on sea and land till the enemy gave way: that was the point of most critical importance: that was the major promise of the final victory. And here Great Britain gave what was needed. This spirit in the British is proverbial. All British history is full of it. The story of the age-long discipline by which this spirit has been sustained and perfected can now be read in a new light. It is seen to be the story of a preparation for a final test, for a final crisis which should determine the world's spiritual destiny. This war was a war against war: against war just at the moment of war's supremest pomp and pride and power. The victory could not be won short of so crushing a defeat as would annihilate the war spirit, please God for ever, among men. The dogged, determined, unbeatable, almost unthinkable persistence of the British armies, yes of the British nation and of the British Empire proved the sure foundation on which the Allies could depend for their common and united triumph.

These then I would suggest as the three achievements of Great Britain, which measure roughly the thanks and gratitude so justly due her and which have given her in the Providence of God the leadership in our common conflict and our common victory: her fleet, her far-flung range of operations, her indomitable spirit. These are her gifts given to the world, given willingly and splendidly, but given at a fearful cost. Our appreciation of that cost is what brings us here today. In a true sense our victory is a gift given to us by the dead even more than by the living. For the dead gave their all to give it to us. And the fact that they have died to give it makes their gift so wonderfully and overwhelmingly a gift of life, to life, for life.

Let our last thought be our best and highest thought: that, by the grace of God, nothing for which these our brethren died shall fail of full accomplishment: that their willing sacrifice for us shall be a gladly accepted obligation; that their blood which they so freely shed for us shall be the bond of a new and enduring relation in the strength of which we shall go on together to finish the work so well begun to the glory of God and the increase of His Kingdom.

EPIPHANY, SHERWOOD, TO BECOME A PARISH

Important church history was made for the people of Epiphany, Sherwood, on the evening of November 12, the occasion being the first parish meeting, the assembling to elect a rector and vestrymen; in other words to emerge from a state of dependency as a mission to assume the privileges and responsibilities of an independent parish in the diocese and to seek recognition from the Commonwealth through the Courts as a duly chartered corporation. At the election, the following gentlemen were chosen as the first vestry: Messrs. de Mauriac, Ellis, Fryer, Hanson, Hendrickson, Hoffman, Hrust, Kalmey, Massey, McFarlin, Rowbotham, Craige. A notable and courageous act of this meeting was the voluntarily assuming by the congregation of the remaining debt resting upon the church, amounting to about \$30,000. At the first meeting of the newly elected vestry, Rev. William Newman Parker was chosen rector; Messrs. Hendrickson and Hoffman, respectively rector's and accounting warden, and W. A. Kalmey, clerk.

ADDRESSES AND SERMONS TO STUDENTS

By Rev. David McConnell Steele, D. D. Putnam's, 1918, \$1.25.

The Knickerbocker Press of New York has just issued another book from the pen of our clerical brother, the rector of St. Luke and the Epiphany, Philadelphia. Dr. Steele, despite the arduous duties incident upon the administration of a large and active city parish, has found the time to extend, through writing and public speaking, a well-merited influence upon current thought and, in particular, in student centres. In the past few years he has been much in demand as a preacher to students, his scholarly and thoughtful utterances commanding wide attention. The volume just published contains twelve carefully selected addresses and sermons delivered to academic audiences—though it must be confessed none of them bear the hallmark usually associated with that adjective—representing at least a dozen coteries of students, medical, theological, university and young women of school and college age. The book abounds in well-reasoned statements of the essential problems of modern life. Suffused with a characteristic and attractive vein of subtle humor, the careful perusal of its pages much of illuminating and helpful counsel presented with the power of a very keen analysis. We can say truthfully of this book, as we cannot of so many, it is a volume well worth reading and owning. The diocese can be proud that its author is one of her clergy.

B. S. S.

On Thursday evening, November 21, the West Philadelphia Sunday School Association held one of its interesting and inspirational gatherings at St. Philip's Church, Forty-second street and Baltimore avenue. This association is giving the outward manifestation of its "liveness" by the increasing interest of its members and the encouraging growth in attendance upon its successive meetings. On the above noted occasion, after the supper served by the ladies of the parish, the numbers who had come for the evening meeting were so numerous that adjournment had to be taken to the church, which was comfortably filled. The addresses and discussions, which had to do chiefly with the Christian Nurture Series, were most informing, the leaders being Dr. Wm. E. Gardiner, of New York, and Mrs. John Loman. In the elections, the Rev. Howard M. Stuckert, of the Church of the Holy Comforter, was added to the Executive Committee.

NEWS-DEPARTMENT

THE REV. B. S. SANDERSON, EDITOR, WYNCOTE, PA.

Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The Editor would be particularly glad to receive copies of parish papers.

On Saturday, December 14, in the Church of the Redeemer, Bryn Mawr, Bishop Rhinelander ordained to the diaconate Dr. George A. Barton, long time a member and minister of the Society of Friends, who had severed his connection with the society, however, some months ago and been received into our church. The candidate was presented by the Rev. James Alan Montgomery, D. D., the bishop preaching the sermon. Other clergymen assisted in the services. Dr. Barton, who is a distinguished scholar, will continue as a professor at Bryn Mawr College, assisting the rector of the Redeemer at the Sunday services. The newly ordained deacon is a notable accession to the clergy of the diocese.

The Clerical Luncheon and Round Table Conference on Monday, December 2, in point of attendance was far and away the largest we have ever had, 123 being seated at the table and several failing to find places. The attraction was the presence of the accomplished English scholar, the Rev. Percy L. Dearmer, D. D., as the guest and speaker. An innovation was having the speaking precede the luncheon. When Bishop Rhinelander rose to introduce the guest of the day, every seat in the assembly room of the church house was occupied, and there were not a few of the clergy who were obliged to remain standing. Dr. Dearmer addressed himself to the problems confronting the church as the result of the war and in a speech filled with weighty sentences mingled with pithy utterances of excruciating wit he held his hearers spellbound for nearly an hour. The unanimous verdict of all present appeared to be that the address was an intellectual treat such as we seldom have on such occasions.

An interesting and somewhat original way of commemorating the boys who have passed to the Great Beyond has been taken by the rector and congregation of Holy Innocents' Church, Tacony,—the Rev. Robert A. Edwards,

D. D., rector. On the afternoon of Advent Sunday a very large concourse of people gathered on the church lawn and participated in a brief and impressive service when four memorial trees were planted (each to be marked later with a suitable tablet) in honor of four boys of Tacony, William Oxley and Thomas Asbury (who fell in action in France) and William Thompson and Stuart Lynton (who died from wounds in base hospital "over there"). The trees are oaks, and a relative of each of the honored heroes held a tree while it was being planted. After the open-air exercises the entire congregation entered the church and joined in a patriotic service and listened to an inspiring sermon from the rector. All four of the boys had been, before enlistment, active members of the Men's Bible Class of Holy Innocents.

The Bohlen Lectures for 1919 promise to be of more than ordinary interest, the trustees having secured an acceptance from the gifted English scholar, the Rev. Percy Dearmer, to be the lecturer. His theme will be the "Art of Worship." The dates of the lectures—which are to be given in Holy Trinity Church, Philadelphia—are announced as January 22, 24, 29, 31. It is safe to predict that this brilliant and competent scholar will address capacity audiences on these dates.

A house has been purchased by the Missionary Committee of the Chester Convocation to be used as a Rectory at Collingdale. The property, which is valued at about \$6000, is a most suitable one, located near the church building and in every way desirable. Trinity Mission is in a most flourishing condition, but the Missionary has been handicapped by not being able to live nearer the church. To effect the purchase outside aid is imperative. With the indorsement of the Bishop and Dean Taitt the first call of the diocesan year by the Church Extension Fund is to be devoted to this object. It is to be hoped the call

will meet a wide and generous response throughout the diocese.

The Mission of the Holy Sacrament, Highland Park, has long been in need of a rectory, and lately the need has become imperative. A house and lot adjoining the Mission property have been purchased, giving the Mission ample ground for all future developments and providing the Missionary with a home. The Mission had some funds on hand for the purpose, but assistance from outside will be needed.

Mr. Ralph Kinder, organist and choirmaster of Holy Trinity Church, Philadelphia, announces the twentieth series of organ recitals in that church, to be given on the Saturdays in January at 3.45 P. M. An instrumentalist or vocalist of reputation will assist at each of the four recitals. There is no charge of admission and the music-loving public is cordially invited.

The first week in Advent was marked by the coming together in Philadelphia—at the call of a duly commissioned committee of the General Assembly of the Presbyterian Church in the U. S. A.—of the representatives (duly appointed from their several communions) of some dozen or more of the leading religious bodies to consider the question of possible organic union between the "evangelical churches" of America. The gathering brought together some of the foremost religious leaders and was the occasion of some of the frankest and fullest and most free statement of respective positions ever presented on such an occasion. It was "to learn from each other, rather than to make a definite decision" that the gathering was held. The addresses are all to be published in full for the "edification of the churches." A committee has been formed, a definite and manageable body, with which the various religious communions through their respective official bodies can act. Those who arranged for and so successfully carried through these meetings in Witherspoon Hall, December 4-6, are to be congratulated in giving a real forward impetus to the bringing together of the churches of Christ.

The fiftieth anniversary of the coming of their late beloved rector (Mr. Symes) and his devoted wife to assume charge of the parish of Gloria Dei ("Old Swedes") Church, Philadelphia, was fitly celebrated by the congregation and many friends on the second Sunday in Advent. An interesting feature of the afternoon service was the presence as preacher of the Rev. Robert Norwood, of St. Paul's, Overbrook, whose father, fifty years

ago, was the first lay reader to serve under Mr. Symes, the characteristic of whose ministry—in addition to his life-long interest in the missionary work of the church—was the enlisting of the interest of young men as lay helpers and arousing the enthusiasm which led so many of them, like the elder Norwood, afterwards to seek Holy Orders and exercise a fruitful ministry.

The Sunday School Association celebrated its fiftieth anniversary in the parish house of the Church of the Holy Apostles on Monday afternoon and evening, November 25. Bishop Garland presided at the afternoon session, and the Rev. Messrs. Jacobs, Klink and Longstreth were re-elected to represent the association on the diocesan Board of Religious Education. The Rev. Dr. Mitman, provincial field secretary, spoke of the lessons printed in the Sunday School Magazine, the official publication of the association, and Miss Dorothy M. Blondel, of New York, told of her work among six downtown parishes in New York which are supplementing instruction given on Sunday in the Sunday School by regular weekday classes. The Rev. Frederick E. Seymour spoke of the Soldiers of the Cross, an organization in active operation in St. Philip's Church, which brings members of the Sunday School together on a weekday as a society for educational, practical and missionary purposes.

Bishop Rhinelander presided at the evening session, and referred to the association's fine record of fifty years of continuous service, during a period marked by tremendous changes in world history. The Rev. Dr. Anthony spoke on "The Church and Higher Education," and said that if the church was really interested in the spiritual development of the boy who left home to go to college she must follow him just as she followed her communicants into the military camps. "At the larger colleges, at least," he said, "resident chaplains ought to be appointed and maintained by the Board of Religious Education, just as the War Commission provided and maintained chaplains for the camps." Dr. Anthony said that priests who had been in war service and had had a large experience in dealing with men in the camps and at the front would be best equipped to become college chaplains.

The Rev. Francis B. Barnett, who had been given a commission as captain in the Chemical Warfare Division, U. S. A., has received an honorable discharge and has returned to clerical work.

A silk service banner was dedicated Sunday morning, November 10, in St. Mary's Church, West Philadelphia, and hung back of the pulpit as a perpetual memorial of the men—and three women—of that parish who answered their country's call in the hour of need. The banner contains fifty-eight stars, two being of gold, one for a midshipman communicant who died of influenza at Annapolis, and the other for a physician who, with health broken by strenuous labor in the camps, came home to die. "Greater love hath no man than this, that a man lay down his life for his friends."

The date of the every-member campaign for Philadelphia and vicinity has been definitely fixed for the week commencing March 23, 1919, and culminating on Sunday, March 30. In country portions of the diocese the campaign will be later. The Rev. Horace W. Stowell, field secretary for missions in the Province of Washington, has a room in the Church House and will confer with the central committee which is preparing a statement of the object, preparation and conduct of the campaign.

The Chapel of the Transfiguration, the newest mission of the South Philadelphia Convocation, was dedicated on Wednesday evening, November 20. It is located at Stone House and Stamper's lane, in the extreme southeastern end of the city, a neglected section, having no public schools and no churches, except a small Baptist mission, previous to the starting of the convocational mission two years ago. The Bishop was assisted by the Dean of the Convocation, the Rev. Dr. Tomkins, and the choir of St. John's Church, Third and Reed streets, furnished the music. In connection with the dedication, a class of eleven persons was presented for Confirmation by the Rev. H. T. Morrell, the minister in charge.

The Rev. W. C. Rogers, D. D., has been granted a furlough by St. Stephen's College, Annandale, N. Y., of which he is the president, and is temporarily supplying at St. David's, Manayunk, of which his late son-in-law, the late Rev. Edward R. Hale, was rector up to his death in October.

Robert H. Gardiner, of Gardiner, Maine, secretary of the Church's Commission on Faith and Order, told of progress already made toward such a conference when the outbreak of the war brought everything to a standstill. He said that within a month two commissions would be sent to Europe. One will confer with the Church leaders of northern Europe, including the Patriarch of All

the Russias; another will convey an invitation to Pope Benedict to have the Roman Catholic Church represented at the conference, and will make a similar request of the Metropolitan of Greece.

ST. MARTIN IN-THE-FIELDS

The War Commission of the parish sent the following Christmas letter to its members in the service:

St. Martin's Day, November 11, 1918.
Dear ———:

St. Martin's wishes you to know it is thinking of you this Christmas season—Christmas—The Feast of Christ.

He came to earth leaving all the glories of His Heavenly home. He came to a life of labor, of trial, of hardship, of suffering, its end being death between two felons. But do not forget that later came the Resurrection and the Ascension. He came to bring all on earth love and goodwill and peace.

During the nineteen hundred years since He taught here, many men have refused to follow Him. To you it has been given to uphold His teachings even by the sword. For your crusade has been for peace, a lasting peace, and therefore a righteous peace.

While we write, the armistice has been signed and your warfare seems already to have accomplished its glorious purpose.

We at home are proud of you, those in the training camps as well as those who have borne the burden and heat of the day.

And now at the Christmastide we send you our congratulations, and our greeting of Christmas cheer. Our love has followed you. You are particularly remembered in our prayers at that service when we partake of the memorial of our Lord's sacrifice—His most Blessed Body and Blood—given and shed for us.

Today, St. Martin's Day, your names were read during that service.

We ask God to bless and keep you and to bring you safe home again. And we thank God that you, our representatives, have been counted worthy of taking part in this splendid service of freeing the world of the menace of unbridled autocracy and crime, so that Christian Freedom may encompass the world.

With you we long for the happy day when you return to your loved ones, and to this your Parish.

"Peace and the sword, Lord, Thou did'st come to bring;

Too long the sword has drunk to Thy decrease.

Come, now, by this high way of suffering,

And reign, O Prince of Peace!"

—Oxenham.

ADDRESSES AT LUNCHEON IN HONOR OF THE RIGHT REVEREND DR. CHARLES GORE, Bishop of Oxford, who was in this country with the approval of the British Government, on the invitation of the National Committee on the Moral Aims of the War.

Mr. Joseph Widener: Gentlemen, I am going to ask Mr. George Wharton Pepper to introduce our distinguished guest, the Lord Bishop of Oxford.

Mr. George Wharton Pepper: Mr. Widener and Gentlemen: I take it that I may say on your behalf that it is always with pleasure that we extend a greeting to the distinguished representative of Great Britain, but that we take a special pleasure in extending such a greeting to the guest who is honoring us with his presence today, and in extending it to him at this particular time.

Of all the venerated institutions of England, it sometimes seems to me that we Americans have a peculiar feeling for the ancient universities of Cambridge and Oxford; and if either of them can eclipse the other, in the estimation of Americans, it is Oxford. Oxford drives her roots far back into the past, and in the way in which she has persisted among all the changes and chances of this mortal life, has sometimes seemed to me to be a symbol of that quiet, patient, perseverance undaunted by any obstacle which has brought it about in every European war that victory has ultimately perched upon the banners of that side with which the men of England have been fighting.

And therefore it seems to me that I must be speaking your mind when I express peculiar gratification that we have with us today one whose whole life has been identified with the life of Oxford, one who has in no small degree been the source of inspiration of her sons, and one who is himself the embodiment of the Oxford spirit and his coming amongst us at this particular time, I venture to think, is peculiarly significant and happy.

There are two convictions that are very deep and real with me. One is that nothing but a peace dictated by the victorious allies to a conquered Germany can make for a rest to this tired world, and the other is a sentiment that is not so popular and that you will not applaud so much; the conviction that Germany is today far from a conquered Power, and that the hopes which are generally entertained here of an early peace or satisfactory terms, are entirely unjustified by the military events of the last month, or by the progress of internal events in Germany.

On both of these points I have reason to think our guest has views of his own; on the subject of a dictated peace, and on the subject of the dangers of undue

optimism in wartime, and I hope he will speak his mind.

And, finally, let me say this: That his coming seems to me to be timely, because his nation, like ours, is face to face with great problems of the education of youth to meet the difficult deeds that lie ahead of us. The solution may not be the same in each country. In this country I am profoundly convinced that the militaristic spirit is not likely to be a menace within the lifetime of any of us now living. Our dangers are of a different sort and I am one of those who hope that our youth will continue to be trained with their respect for discipline and respect for authority along those lines that are working out so hopefully with the men who have come under our system of universal service.

But, whatever the system of training, we all believe that we are not going to accomplish that for which we are fighting merely by the adoption of systems or by the making of international contact, and it will stand and continue to stand as the only hope for the uplift of the world, that it shall be through a process of the transformation and the uplift of the individual man; and it is of the religious philosophy because as it aims nothing short of this that our guest is so distinguished an exponent; and in taking my seat, let me say that there never was a moment when it was more important to bind closely the ties between the two great English-speaking nations. We must not allow emotion or enthusiasm over momentary contacts and associations to blind us to the facts that the ties between Great Britain and this country are going to be strained when we sit at the conference table. The conditions after the war are going to increase the strain and not diminish it; and that tie must be held if the life of the two great English-speaking nations is to be preserved. And there is no way in which that tie can be so effectually strengthened as by encouraging these personal and intelligent contacts, which always result in sympathetic understanding between strong men, when they really get an opportunity of understanding one another; and I know of no other way in which you can more beautifully establish and more beautifully bind us to the people of England than the Lord Bishop of Oxford.

ADDRESS OF THE RIGHT REVEREND DOCTOR CHARLES GORE,
LORD BISHOP OF OXFORD.

Mr. Widener, Mr. Pepper and Gentlemen: I do not propose to follow the speaker over the very wide area of topics which he has touched upon, and I am afraid that his estimate of my abilities in certain particulars is very much in advance of the facts.

But it is always delightful to anyone

who comes from Oxford to feel the appreciation and warmth of feeling which the name evokes. Mr. Pepper did a bold thing in comparing Cambridge and Oxford, a thing which I would not dare to do. As I do not see any Cambridge men present, if you will promise not to betray me, I cannot forget that forty years ago when the first issue of Baedeker's Guide came out, especially for the use of American visitors, it was stated that no intelligent visitor would be content to leave the country without seeing the ancient Universities of Cambridge and Oxford—but, if time presses, Cambridge may be omitted.

But that, after all, is a matter that everybody would not agree to; and for my part, I never go to Cambridge without having my loyalty to Oxford severely shaken.

It is a pleasure so great that I can hardly describe it, for an Oxford man to come to this country at this particular period. There are certain special reasons why I should feel thrilled to be in this famous city, partly because, as I have no doubt every inhabitant knows, the home of Penn is in Bucks. Few visitors from this city and State but find their way to the original home of the family; and it is my pride and delight to preside over the original from which you take your name.

And also, if I may say so, it is a great pleasure to a person who is bred in Whig principles, and who was constantly blessed when he was young and told to be a good Christian and a good Whig, to come to the place of the Declaration of Independence. That is constantly supposed to be a rather sore subject with the inhabitants of my country, but I assure you I have been taught history by a very considerable number of more or less intelligent teachers, and when they concern themselves with that period, I don't know one of them that does not point out that the Americans were perfectly right in their controversy, and that indeed they were but asserting the principles which had lain at the heart of our struggle for independence, in our civil wars, the century before, and which have always been the very basis on which English liberties have been built.

But, of course, it is the special circumstances of the moment that make it so thrilling an experience to come to America now. I have said it before, but I must repeat it, as very emphatically as I can, that no one who knows something of the history of your country and the diverse elements of the English race under which you are building up a great nation, can fail to be amazed at the degree of unity, in determination and enthusiasm in which in the East and West America is uniting

itself in the cause of this war. I think it is something like a moral miracle, and many Americans have said to me since I have been in this country that it is actually a new experience to them, that they have never before felt the pulses of national unity beating as they are beating now.

Then, of course, as I feel all that is going on around me, I glow with the desire that as England and America are now co-operating in a great cause, so there should arise out of that co-operation a fellowship of sentiment, the like of which has never existed between us. I was privileged to be in the Senate some month or five weeks ago when the French Ambassador, Mr. Jusserand, presented those beautiful bases of china, as a gift from France; and he made a very eloquent speech in which he was bold to say that sentiment was the most powerful thing in human life. Then he described the sentiment which has always united America and France, and he named the name of the man who always in your country, I notice, elicits more enthusiastic applause than any name except among the greatest of your own statesmen—I mean the name of Lafayette.

But, of course, during this time I was conscious that I felt and was even meant to feel, a little out of it. Well, now I love France, and I always have, its literature and its genius; and I do not desire that that tie of sentiment which has united America to France should be in any kind of way either loosened or dimmed; but I do from my heart desire that out of the co-operation in the great cause which is now uniting England and America there should spring, as I fancy there generally does spring from co-operation, both among individuals and among nations, the same sort of sentiment that has bound you to France. The President of the Senate defined the feeling of America toward France, on the occasion I referred to, as arising out of the sense that many nations have contributed to America since America has been strong and great and flourishing, but that France was the nation which was of assistance when America was struggling and weak.

Now, we represent, of course, a great principle; and I fancy America and England have felt their need of one another and their dependency upon one another. I tell you we in England feel our need of you, and I never remember anything like the kind of national sigh of relief which escaped from us when we knew you had come in, and we felt there would be behind us the almost unlimited resources of America to accomplish what we had half done, when we were, as we thought, beginning to fail in the almost unaccomplished task. We shall

never forget the debt of gratitude, and whatever shall be the place assigned to America in the ultimate victory, I do not believe there will be any jealousy on our part.

And then I have no doubt that you know, as indeed I have so constantly heard it expressed, the debt which you owe through all those weary four first years of the war to our armies as well as those of Belgium and France, and to our vast silent fleet. And it is this tie of mutual obligations in face of great necessity out of which I do look for the building up of a better understanding between the two great nations, an understanding which, rooted as it is in the unity in large part of our language and literature, I believe will be to the welfare of both the countries concerned and the whole world.

I have been sent to this country, or brought to this country to speak about the moral aims of the war. That is my commission; and certainly every day I live amidst the extraordinarily moving tidings that seem to presage victory in the immediate future, I feel the necessity of doing anything that lies in my power to keep in men's view why we are fighting, not merely in the background of their minds, but constantly prominent. I agree wholly with what was said just now, about the perils of an excessive optimism. We have had many disillusiones and many disappointments in England, and I can see that in this country you are more naturally disposed to optimism than we are. It may be that the end is very close, but it also may not be. What I am, above all things, anxious for, is that Germany should understand, not that the end is close, but that we are determined with an unconquerable resolution that whether the end is close or whether it is far off, this war is going on until it ends in a defeat so signal that it must be acknowledged by all the world, and that it must discredit with its own people that military despotism which hitherto has ruled the destinies of Germany.

Then, what are we fighting for—is it only to defeat Germany? And it is there that I think what has been so constantly said by our great statesmen needs to be perpetually pushed to the front in men's minds—and I am repeating the words of our statesmen of all parties, and I think the same would be true in this country—that this is a war against war. I am not at all convinced that the meaning of this has been adequately taken in on all sides. It means that there is no disaster conceivably so great as that this war should end in a consummate victory, in a peace never so satisfactory, dictated by the allied nations to Germany, and by them perforce accepted, and in a rearranged Europe,

with boundaries—new boundaries—never so successfully drawn—and that the nations should then return, or their representatives, to their own homes leading the nations to build up again armies and navies against one another, and after a period during which they would recover from the exhaustion of the war, begin again to eye one another with suspicion and wait until another war should break out. Truly I believe that it is not an exaggeration to say that the very foundation of the slowly built-up civilization of Europe and of America would be imperilled.

I remember reading Hilaire Belloc's extremely clever sketch which he published at the beginning of the war, during some excitement in England, in which he described so imaginatively, say in 3000 A. D., the beginnings of the recovery of civilization—and in which he looked back upon the total eclipse of civilization that had taken place in the dark ages which, I think, began about 1925, the dark ages that had followed peace after the nations that had talked about peace had done nothing to secure it, and had come back to their own countries and found themselves involved in labor wars and troubled social conditions. Meanwhile they had been eyeing one another with suspicion and European wars had broken out, first in the Balkans, then elsewhere, then elsewhere; and finally there had been another European war and that had been too much for civilization, and the world had broken down.

It was very amusing, because it was very skillful; but I totally failed to be amused. I had contemplated the eclipse of civilization, as I read history, without any particular thrill because of being so far off from the empires that came so close to ruin; but now it touched too close. I feel sure it is the wisest men who, like our Lord Grey, do feel that civilization is at stake unless the nations can get rid of any such atmosphere and conditions as would cause them to use all the resources and time to build up armaments and armaments.

Now, if that is to be done, how is it to be done? There is only one scheme clearly before the world. It has been outlined in practically identical lines by statesmen in both parties amongst us, by Lord Grey and by Mr. Asquith and Mr. Balfour and others—Lord Bryce, a notable man, who has been notably to the fore in the matter; and in France by some of the best men, and the French Foreign Office and our Foreign Office are working out the scheme in detail; and, of course, in this country, your President has made himself its prophet, and as far as I can see there is no substantial difference between the scheme of your President and the scheme

of Mr. Taft; and they are all enthusiastic about it. But constantly as I go about in this country I feel, as I felt in my own country, that people have not thought enough about it, and that it will not effectively come about unless behind the statesmen there is the enthusiasm of the people.

Now, in England we have got the enthusiasm of the soldiers. Our soldiers who have been fighting these four years loathe the war. For them the gilt is entirely of the ginger bread. There are no pessimists in regard to war in the world like the British "Tommies," no men in the world so determined that this war shall be a war against war; and on the whole I think our proletariat, our laboring people, with whom I have a good deal to do, I think they are absolutely solid on the subject. In speaking about it in this country I cannot but wonder whether the elements in opposition are not in somewhat strong force; and what I desire from my heart is not to seek to impose any thought of my own on people, but to get people to really think about the matter and to see what is at stake.

I thought that your President's speech of five weeks ago in New York was an epoch-making speech, because it defined with such precision the very elements of difficulty among the League of Nations; because, if the League of Nations comes about it will be a new epoch. Hitherto the nations have fought for their own liberty—Servia, Italy, France and Belgium, and America; but each, on the whole, was helped; England helped Italy, and France helped America, each fighting for its own liberty, and each maintaining a certain proud independence. We know very well with what pride you in America claimed and maintained your independence, and asked what you had to do with the squabbles of effete kings so many thousands of miles over the Atlantic. Now we have all found our mistake. The world is too small for this sort of independence. You have found it out. The means of communication have become such that you cannot separate yourselves even though the Atlantic separates you, the world has become too small; and at this moment a new thing is happening, a new thing in the history of the world. That is to say, the free nations of the world are allied to fight not for the liberty of any one but for the liberty of the world. And the great problem of the weeks that are to come—as soon, that is to say, as negotiations begin, is whether this liberty is going to be maintained, which is one principle of the League of Nations.

Since the Renaissance the jurists have built up a theory of national sovereignty which was, if I may say, atomic, each

nation free from any interference outside of its own borders. That was closely akin to the principle of individualism as regards the individual; and now the moment has arrived when there is a new and tremendous claim to be made upon the nations, namely, that as the individual must recognize that over against every individual right there is the welfare of the whole community, so over every individual nation there is the welfare of the whole body of nations. That we do not intend that ever again shall one nation be able to throw the whole world into confusion, to drench it in blood.

Now, we are not such fools, I suppose, as to try to lead you to believe that Germany alone has entertained illegitimate ambitions. Why, those very secret treaties published by the Bolsheviks two or three years ago—what do they show? This, at least, that other nations beside Germany have been entertaining illegitimate ambitions of domination. You know the history of the Balkans. You know the history of European nations. Are we such fools as to suppose that no other nation is going to be drunk again with ambition? No. What we want to secure is the safety of the whole world against the ambition of one, that we will not depend again upon a system of alliances which will have the whole world trembling on the verge of war, and arming itself as if it was immediately possible. Yet there is involved in this demand a modification of the principle of national sovereignty. If you take the principles as agreed upon in England, by Asquith and Balfour and Grey—and by your President, point for point, with some modifications—you will find implied in them, not any interference with the reasonable independence of nations, but at least some modification in their international relations as regards the court of reconciliation, the court of arbitration—and in the court of arbitration about questions of honor, and the system of representation, which is a very difficult and delicate matter as affecting large nations and small—and the economic punishment to be employed against one recalcitrant member, and not to be applied except in the case of a recalcitrant member, and reduction of armies, the proportional reduction of armies, and the international police—and all that is a large order, you see.

I don't believe that the statesmen can carry it out unless they have got the real mind of the thinking public behind them, and I see a great tendency of people to say, "Let us fight this war through, and then we can think about it." But, my friends, after the war, immediately after the war, the representatives of nations will meet, and peace

will be drawn upon some basis. Upon what basis, then? Will it be drawn on the right basis? If not, for my part, I seriously do not see how our civilization can escape. The whole world will be driven into militarism and military preparation. Before our reasonable, practical statesmen make a proposal, what I want is to see that the minds of men should be prepared for the sacrifices which are necessary for any such League of Nations to maintain, ensure and enforce peace.

Now, I appeal to three things: I appeal, first of all, to the sort of hope which springs out of despair; because truly—I know Lord Grey's mind very intimately on this subject, and I do not believe there is any man who is more versed in the inter-political situation in Europe—if after the war the nations are to be left to build up armaments again against one another, and watch one another with a jealous hostility, we cannot but contemplate the future with despair. Unless Europe will make the step forward of recognizing a supernational authority, it looks as if the resources of science would serve for nothing but to destroy mankind. He does feel that the whole future of our civilization is in jeopardy. He has said it quite properly—I do not believe he is exaggerating one bit. But we are determined, I hope, that our civilization shall not perish. We are determined that the resources of our civilization shall not go to build us up—and now America—into great armed camps. And there springs out of that determination a hope, a hope which is bred of despair, because if we are resolved at all, we are resolved that that shall not be.

I believe that the greatest prophet of modern democracy was Joseph Mazzini. And among other reasons I believe he was great because he always insisted that no solid social fabric could be built upon an assertion of rights but only upon a recognition of duties.

He told men that they must look to something above nations. And I believe it is solely the democracies that are taking that in; and I know something of our working people in England. I believe they are determined in that respect. The very last thing in the world I want is to see a war of sentiment between labor and capital, which shall coincide with the sentiment of peace, on the one side, and of military preparations on the other. I can conceive of no disaster in my own country—I don't attempt to speak for yours—greater than that in the years that are coming the laboring people should be for the League of Nations and that it should appear that the great interests have been against it. I think it was Erasmus who in the

(Continued on page 125)

The Apportionments for 1919

Below will be found the Apportionments for both General and Diocesan Missions, the latter including the amounts for Religious Education and Social Service. We believe we have performed a public service in rearranging the report of the Committee so as to print the parishes in alphabetical order, the natural arrangement for all but super-mathematicians! The parishes marked * had completed or exceeded their apportionments for General Missions by December 1st, and those marked † had contributed their full amount for Diocesan Missions by December 24th.

Parish or Mission	GENERAL MISSIONS Apportionment	DIOCESAN MISSIONS Apportionment
Ambler, Trinity.....	\$441.38	\$155.12
Angora, Church Home for Children.....		
†Ardmore, St. Mary's.....	1,437.40	504.18
*Bala, St. Asaph's.....	1,634.14	574.33
Bristol, St. James'.....	124.47	43.74
" St. Paul's.....	183.07	64.39
*†Bryn Mawr, Redeemer.....	5,242.31	1,842.45
Buckingham, Trinity (Centreville).....	43.16	14.16
Centre Hill, Trinity.....	24	.09
Cheltenham, St. Paul's.....	2,149.43	755.44
* " Trinity Chapel.....	25.04	8.80
*Chester, St. Luke's.....	82.40	28.95
" St. Paul's.....	1,534.43	539.29
* " St. Mary's.....	5.72	2.00
Clifton Heights, St. Stephen's.....	78.67	27.65
†Coatesville, Trinity.....	284.49	99.98
Collingdale, Trinity.....	109.02	38.33
Concord, St. John's (Ward P. O.).....	13.72	4.82
*†Conshohocken, Calvary.....	1,068.56	375.54
†Darby, All Saints'.....	161.12	56.62
Dolington, St. Wilfred's.....	.40	.13
*†Downingtown, St. James'.....	174.39	61.29
*†Downingtown, St. James'.....	174.39	
Doylestown, St. Paul's.....	170.01	59.75
*†Eddington, Christ Church.....	53.29	18.92
†Eddystone, St. Luke's.....	33.72	11.86
*†Fallsington, All Saints'.....	8.55	3.01
Frosty Hollow, St. Giles'.....	.10	.03
Gulph, Trinity.....	23.45	8.24
*†Great Valley, St. Peter's.....	12.46	4.38
Gwynedd, Messiah.....	416.36	146.34
*†Hatboro, Advent.....	66.90	323.50
†Highland Park, Holy Sacrament.....	108.55	1.51
*†Honeybrook, St. Mark's.....	54.82	19.26
Hulmeville, Grace.....	6.61	2.32
*†Jenkintown, Our Saviour.....	1,791.21	629.53
*Kennett Square, Advent.....	15.58	5.41
*Langshorne, St. James'.....	102.38	36.69
Lansdale, Holy Trinity.....	50.67	17.81
†Lansdowne, St. John Evangelist.....	1,133.43	398.35
*†Lower Merion, St. John's.....	569.42	210.00
*McKinley, St. Andrew's.....	1.15	.40
†Marcus Hook, St. Martin's.....	26.36	9.26
Media, Christ Church.....	362.61	127.44
Morrisville, Incarnation.....	127.32	44.74
Morton, Atonement.....	98.92	34.76
*New London, St. John's (Kelton).....	4.05	1.42
†Newton, St. Luke's.....	94.63	33.26
Norristown, All Saints'.....	478.92	168.32
" St. John's.....	1,002.98	352.50
Norwood, St. Stephen's.....	138.40	48.63
*†Paoli, Good Samaritan.....	1,316.09	462.55
Parkesburg, Ascension.....	28.44	9.98
Perkiomen, St. James'.....	38.73	13.60
*†Pequea, St. John's.....	20.81	7.32

Parish or Mission	GENERAL MISSIONS Apportionment	DIOCESAN MISSIONS Apportionment
Philadelphia, Advent.....	\$36.69	\$12.90
" Advocate Memorial.....	1,079.91	379.54
" *All Saints' (Moyamensing).....	512.52	181.12
" *†All Saints' (Lower Dublin).....	522.14	182.51
" *†All Soul's (For the Deaf).....	91.71	32.23
" Annunciation.....	740.22	259.28
" Ascension.....	956.50	336.17
" Atonement Memorial.....	1,408.65	495.11
" Calvary (Germantown).....	3,528.12	1,239.98
" Calvary (West).....	350.30	123.12
" Christ Church.....	1,876.20	659.31
" †Christ Church Chapel.....	728.86	256.16
" Christ Church (Germantown).....	1,701.57	598.03
" Christ Church (Franklinville).....	236.46	83.12
" Christ Church Hospital Chapel.....		
" Covenant.....	369.71	129.94
" †Crucifixion.....	181.14	63.66
" Emmanuel (Holmesburg).....	289.31	101.68
" Emmanuel (Kensington).....	269.90	94.85
" *†Epiphany (Sherwood).....	573.37	201.51
" Epiphany (Germantown).....	898.80	316.00
" *Gloria Dei (Southwark).....	639.57	224.77
" †Good Shepherd (Kensington).....	330.20	116.05
" Grace.....	1,080.38	379.71
" *†Grace (Mt. Airy).....	2,286.38	803.56
" *Holy Apostles'.....	5,625.98	1,977.28
" Holy Comforter Memorial.....	399.64	140.46
" Holy Comforter (West).....	359.45	126.32
" Holy Communion Memorial.....	562.02	197.56
" Holy Innocents' (Tacony).....	308.51	108.43
" Holy Trinity.....	6,727.41	2,364.40
" †Holy Trinity Memorial Chapel.....	453.89	159.53
" *†House of Prayer.....	102.03	35.86
" Incarnation.....	1,553.35	445.94
" *L'Emmanuello.....	27.56	9.68
" Mediator Chapel.....	1,638.03	575.70
" †Messiah (Port Richmond).....	128.95	45.33
" Prince of Peace Chapel.....	755.54	265.54
" Redemption.....	688.53	241.99
" Resurrection.....	1,035.53	363.94
" St. Alban's (Olney).....	295.69	103.92
" St. Alban's (Roxborough).....	107.19	37.68
" St. Ambrose.....	207.37	72.88
" †St. Andrew's (Eighth Street).....	723.39	254.23
" At. Andrew's (West).....	1,335.94	469.63
" †St. Augustine's.....	294.90	103.64
" St. Barnabas (Kensington).....	266.54	93.67
" St. Barnabas' (West).....	303.24	106.57
" *†St. Barnabas' (Germantown).....	111.53	39.19
" St. Bartholomew's.....	247.25	86.89
" †St. Bartholomew's (Wissinoming).....	100.45	35.33
" St. Clement's.....	3,900.84	1,370.97
" †St. Cyrian's.....	3.54	1.24
" †St. David's (Manayunk).....	549.55	193.14
" †St. Elizabeth's.....	318.46	111.93
" St. Gabriel's.....	71.96	25.27
" *†St. George Chapel (Venango).....	9.87	4.41
" *†St. George's (Richmond).....	269.67	94.77
" St. George's, Italian.....	2.34	.82
" St. George's (West).....	335.30	117.86
" St. George's Chapel.....	12.52	4.41
" St. James'.....	8,423.10	2,960.35
" St. James' (Hestonville).....	296.27	104.12
" †St. James' (Kingsessing).....	433.23	161.02
" †St. James-the-Less (Falls of Schuylkill).....	711.58	250.09
" St. John (Northern Liberties).....	214.03	78.21
" St. John's (Free).....	433.23	152.25
" St. John Baptist (Germantown).....	193.77	68.09
" †St. John Chrysostom.....	144.50	50.79
" St. John Evangelist.....	117.80	41.39

Parish or Mission	GENERAL MISSIONS Apportionment	DIOCESAN MISSIONS Apportionment
Philadelphia, St. Jude and the Nativity	\$982.95	\$342.47
" St. Luke and Epiphany	6,449.77	2,066.81
" *†St. Luke the Beloved Physician (Bustleton)....	100.72	35.40
" St. Luke's (Kensington)	740.03	259.28
" †St. Luke's (Germantown)	3,297.60	1,158.97
" St. Mark's (Frankford)	1,370.22	481.58
" St. Mark's	5,601.86	1,968.81
" St. Martin's (Oak Lane)	435.63	153.10
" *†St. Martin's-in-the-Fields	4,179.27	1,568.92
" †St. Mary's (West)	2,507.45	881.26
" St. Matthew's (Francisville)	2,005.04	704.68
" St. Matthias'	887.91	312.06
" St. Michael's	1,469.17	520.31
" *St. Michael and All Angels'	87.22	30.66
" †St. Monica's	107.64	37.83
" St. Nathaniel's	458.82	161.26
" †St. Paul's (Chestnut Hill)	4,989.00	1,753.41
" †St. Paul's Memorial (Overbrook)	2,760.20	920.10
" *†St. Paul's (Aramingo)	321.09	112.85
" St. Paul's Memorial (Fifteenth and Porter Streets),	772.85	271.62
" St. Peter's	4,554.19	1,600.53
" St. Peter's (Germantown)	2,961.31	1,040.78
" St. Philip's	1,084.19	371.04
" St. Sauveur	93.48	32.23
" St. Simeon's (Bishop Steven's Memorial)	891.27	313.25
" St. Simon the Cyrenian	495.59	174.18
" St. Stephen's	4,410.18	1,549.98
" St. Stephen's (Bridesburg)	379.53	133.40
" *St. Stephen's (Wissahickon)	283.72	89.70
" St. Thomas'	186.57	65.56
" *St. Timothy's (Roxborough)	1,159.12	407.39
" *St. Titus' Mission (Elmwood)	2.04	.71
" The Redeemer		
" The Saviour (West)	3,751.53	1,318.50
" Transfiguration (West)	112.89	39.68
" Trinity (Southwark)	304.39	106.97
" *Parish of Trinity Church (Oxford)	650.81	228.59
" Zion	341.84	120.14
" *Phillips Brooks Memorial Chapel	118.13	41.52
*†Phoenixville, St. Peter's	965.57	339.36
Pottstown, Christ Church	423.21	148.74
†Prospect Park, St. James'	100.45	35.33
*†Quakertown, Emmanuel	13.73	4.88
Radnor, St. David's (Devon)	378.70	133.09
" *†St. Martin's and Chapel at Ithan	795.34	279.52
Ridley Park, St. John Evangelist		
" " Christ Church	535.25	188.12
*†Rockdale Calvary	80.46	28.27
Rockledge, Holy Nativity	319.38	112.24
*Rosemont, Good Shepherd	2,507.18	881.16
*†Royersford, Epiphany Mission	49.34	16.35
*†Southampton, St. Columba	6.65	2.34
Somerton, St. Andrew's	2.42	.85
Swarthmore, Trinity Mission	122.13	42.92
*Upper Merion, Christ Church	235.27	82.69
*†Upper Providence, St. Paul's Memorial (Oaks)	54.95	18.31
Valley Forge, Washington Memorial Chapel	252.09	78.61
Warwick, St. Mary's	13.27	4.67
Wayne, St. Mary's Memorial	2,139.07	751.79
Weldon, St. Peter's	107.15	34.65
†West Chester, Holy Trinity	963.96	338.80
West Vincent, St. Andrew's	.75	.26
*†West Whiteland, St. Paul's	93.68	32.91
*†Whitemarsh, St. Thomas'	887.00	311.73
Willow Grove, St. Anne's	63.59	22.35
Wyncote, All Hallow's Church	711.58	249.89
†Wynnewood, All Saints'	357.37	134.60
Yardley, St. Andrew's	49.34	16.35
Totals	\$158,199.00	\$55,600.00

(Continued from page 121)

sixteenth century noted first that war was always made between autocracies and democracies, and that the common people are in favor of peace. And on the whole, in spite of exceptions, I believe that to be true.

But I want to appeal to the Church of Christ. The Church of Christ has forgotten so ludicrously that it is a catholic institution; that it ought never to be understood to be in favor of national war; that if it is to be true in any way to Christ and St. Paul it is to be a fellowship of all nations, binding them together by a tie closer even than the tie of blood. We have been lamentably forgetful of our catholic vocation, but I think we have an opportunity now.

Now the League of Nations is far different from the Catholic Church; but I believe the League of Nations, based on the national international fraternity of men, will be a step so far ahead in the awakening of all Christendom that it will be not only supported by national interest but will reach even to the establishment of international fellowship.

So, it is to the hope for civilization which springs in the hearts of all men; and it is to the great feeling of democracy and to the instinct of the Christian Church I desire to appeal. But I am not in the least satisfied that at present the Church is fulfilling its duties. I think in my country the Church is simply uttering the ordinary feelings of the men on the street, and not uttering with real conviction the essential Christian feeling, that this is a war against war, and that there is no way to secure us against war except the establishment of peace on a basis which shall make it free from all dissensions and shall organize the League of Free Nations on the International, Supernational fellowship of men.

MY CHURCH

My Church! My Church! My dear old Church!

I love her ancient name,
And God forbid a child of hers should
ever do her shame!

Her mother care I'll ever share—her
child am I alone,
'Till He who gave me to her arms
shall call me to His own.

My Church! My Church! My dear
old Church,

I've heard the tale of blood,
Of hearts that loved her to the death,
The great, the wise, the good;
Our martyred sires defied the fires
For Christ the Crucified;
The "once delivered" faith to keep,
They burned, they bled, they died.

My Church! My Church! I love my
Church,

For she exalts my Lord,
She speaks, she breathes, she teaches
not

But from His written Word;
And if her voice bids me rejoice,
From all my sins released,
'Tis through atoning sacrifice,
And Jesus is the Priest.

My Church! My Church! I love my
Church,

For she doth lead me on
To Zion's Palace Beautiful,
Where Christ, my Lord, hath gone;
From all below she bids me go
To Him, "the Life," "the Way,"
"The Truth," to guide my erring feet
From darkness into day.

Then here, My Church; My dear old
Church!

Thy child would add a vow
To that, whose token once was signed
Upon my infant brow;
Assault who may—kiss and betray—
Dishonored or disown—
My Church shall yet be dear to me,
My Father's and my own!

—Selected.

Miss A. Grace Cox, a graduate of our Church Training School, was set apart as a deaconess in St. Simeon's Church, Tenth street and Lehigh avenue, on Monday evening, November 11. She is a graduate of the class of '17 and for some months has been working at St. Simeon's, where she will remain for the present. The order of the service used is that contained in the proposed Book of Offices.

Among the numerous and inspiring public patriotic services which have been held so frequently of late in our churches few have surpassed in dignity and impressiveness that held in Holy Trinity on Saturday, December 7, at noon, the day set apart by authorities as Great Britain day. Bishop Rhineland assisted by ministers of various religious communions conducted the services in the presence of the British consul, numberless high dignitaries and officials, officers and enlisted men of the army and navy and a congregation that packed the vast edifice.

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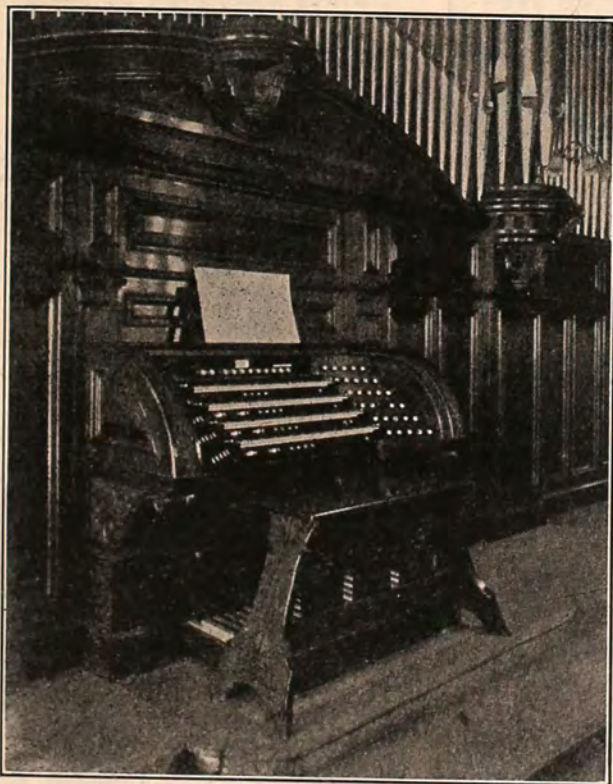
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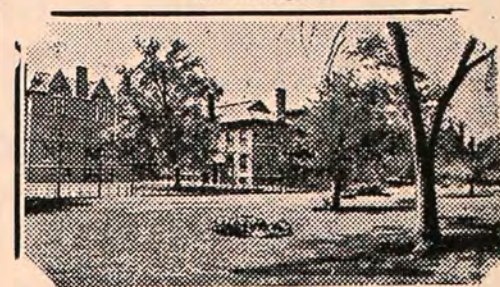
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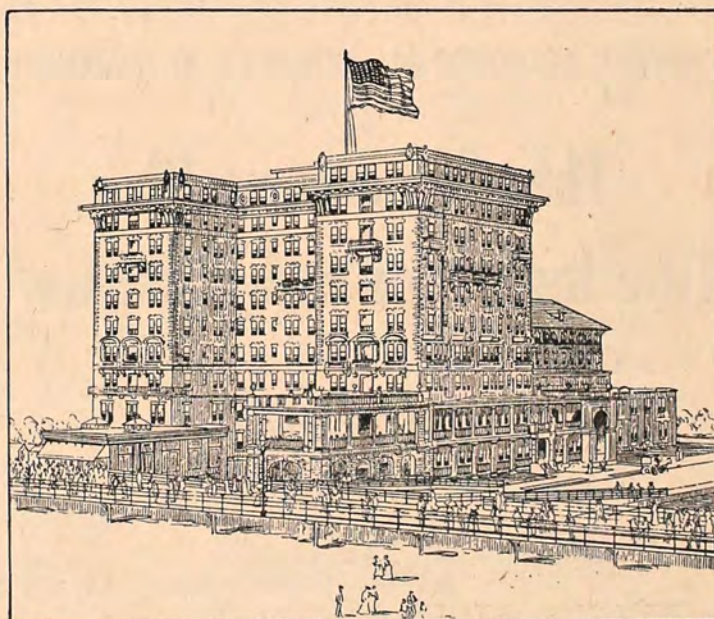
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